

حَاجَةً فِي النَّفْسِ يَا رَبِّ فَاقْضِهَا يَا خَيْرَ قَاضِي

O Lord, the intention is the self, So grant it for You are the Best of Grantor.

وَأَرْخِ سِرِّي وَقَلْبِي مِنْ لَظَاهَا وَالشَّوَاظِ

And comfort my secrets and my heart, From its rousing and flame.

فِي سُرُورٍ وَحُبُورٍ وَإِذَا مَا كُنْتَ رَاضِي

In the happiness and joyfulness of those, Which You are pleased with

فَالْهَنَاءُ وَالْبَسُطُ حَالِي وَشِعَارِي وَدَثَارِي

Then happiness and prosperity is my state, And my condition and my dress.

قَدْ كَفَانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي

It suffices me that Allah knows, of my questions and my choices.



سَبِيلُ الْأَذْكَارِ وَالْأَعْيَانِ بِمَا يَمُوتُ بِالْإِنْسَانِ
وَيَنْتَقِضِي لَهُ مِنَ الْأَعْمَارِ

THE WAY TO REMEMBER AND LEARN FROM
THE LIVES of MAN
THAT WANE AND PERISH.

Imam al-Haddad

*al-Hadhrami, al-Shafii, al-Hussaini
May Allah, the Exalted Have Mercy Upon Him*



لِقَامِ الْإِمَامِ الْحَدَّادِ
تَرْجُومَةُ
الْحَاوِي
ت: ١٥٩٤٤
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Lives of Man

يَمُرُّ بِالْإِنْسَانِ

Imam al-Haddad

al-Hadhrami, al-Shafii, al-Hussaini

May Allah, the Exalted Have Mercy Upon Him

لِلْإِمَامِ الْحَدَّادِ

الْحَضْرَمِيِّ الشَّافِعِيِّ الْحُسَيْنِيِّ

رَحِمَهُ اللَّهُ تَعَالَى

Door



An English Translation

سَبِيلُ الْأَذْكَارِ وَالْإِعْتِبَارِ بِمَا

يَمُرُّ بِالْإِنْسَانِ

وَيَنْقُضِي لَهُ مِنَ الْأَعْمَارِ.

لِلْإِمَامِ شَيْخِ الْإِسْلَامِ قُطْبِ الدَّعْوَةِ وَالْإِرْشَادِ

الْحَبِيبِ عَبْدُ اللَّهِ بْنِ عَلَوِي الْحَدَّادِ

الْحَضَرِّمِيِّ الشَّافِعِيِّ الْحُسَيْنِيِّ

رَحِمَهُ اللَّهُ تَعَالَى

Front Cover showing the restored front door entrance to
Imam al-Haddad House in Hawi Tarim Hadhramaut Yemen

The Way to Remember and Learn from
The Lives of Man
that Wane and Perish.

By the Imam, al-Sheikh of Islam,
the Pivot of *Dakwah*, the Guiding Light
the Beloved Abdullah bin Alwi al-Haddad
al-Hadhrami, al-Shafii, al-Hussaini
May Allah, the Exalted have mercy upon him

Imam Al-Haddad's manuscripts
were recompiled into books by
Habib Ali bin Isa bin Abdulkader
Al-Haddad. Subsequently, these
were re-edited, reprinted,
translated and distributed by
various inspired parties.

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ISBN: 978 – 981 – 05 – 8656 – 0

Maqam Imam Alhadad

Charity of Habib Esa bin Abdulkader bin Ahmad Alhadad

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A Short Biography of Imam Al-Haddad

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

In the name of Allah, the Most Compassionate, the Most Merciful

He is Al-Imam Al-Habib Abdullah bin Alawi Bin Muhammad Al-Haddad, the famous Imam, the Shaykh of Islam, the foremost of the people unification, the noble descendant of the Prophet, Allah's blessings and peace be upon him, a descendant of Al-Imam Hussein, may Allah be pleased with him, the Shaykh Abdullah ibn Alawi Al-Haddad Al-Alawi, may Allah reward him for us with the best rewards He gives those of His people who guide us to Him.

He was born in Subair, a small suburb in Tarim, Hadhramaut, South Yemen, on the night 5 Safar 1044 after Hijrah. Tarim was already a centre of the learned *Asyraf* of the descendant of Saiyidina Hussein bin Ali bin Abu Talib. He grew up in an enlightened environment. He was raised and educated there, initially taught by his father, and was never seen to show the recklessness of other children. He lost his eyesight while still young and was granted the power of discernment as compensation. He gathered as he grew, the best of knowledge and spirituality, and became outstanding in knowledge, guidance, calling people to Allah, and being a shaykh in the perfect sense of the word. He was given the title Pole of Guidance [*Qutbul Irshad*] by the greatest of the people of knowledge in his time and after that until today.

Some have said that there were three ranks in calling to Allah, according to whether it was done by pen, tongue or foot (travelling). All three were combined to perfection in the works of Imam Al-Haddad, may Allah shower His mercy upon him. His books are still in print in Egypt, India, Hijaz, Istanbul, and Java. His fame spread throughout the Muslim world, and his writings which were clearly based on the Quran and the practices of the Prophet [*Sunnah*] were never criticised nor thought to be controversial.

His roots from the Prophet Muhammad, the Messenger of Allah, blessings and peace upon him, from Fatima Az-Zahraa, daughter of Muhammad and Imam Ali ibn Abi Talib, Gate to (The Radiant) the City of Knowledge, may Allah be pleased with him and all his descendants.

Then on from Al-Imam Hussein > Imam Ali Zainal Abidin > Imam Muhammad Al-Baqir > Imam Jaafar As-Saadiq > Imam Ali Al-Uraidhi > Imam Muhammad An-Naqib > Isa Ar-Rumi > Ahmad Al-Muhajir illa Allah > Ubaidillah > Alawi > Muhammad > Alawi > Ali Khali' Qassam > Muhammad of Mirbat > Alawi > Abdur Rahman > Ahmad Al-Faqih > Abdullah > Muhammad > Ahmad > Abu Bakr At-Tawil > Ahmad Al-Haddad > Alawi > Muhammad > Abdullah > Ahmad > Muhammad > Alawi > Abdullah Qutbul Irshad

He earnestly sought knowledge, accompanying such scholars as:

1. al-Habib Umar bin Abdul Rahman Al-Attas
2. al-Habib Oukail bin Abdurrahman As-Saqqaf
3. al-Habib Abdurrahman bin Syaikh Aideed
4. al-Habib Sahl Bin Ahmed Bahasan Al-Hadeely Baalwi
5. as-Saeed Muhammad Bin Alwi As-Saqqaf

Amongst his students are:

1. His son, our leader al-Habib Hassan bin Abdullah Al-Haddad.
2. al-Habib Ahmad bin Zain Al-Habshee
3. al-Habib Abdurrahman bin Abdullah Bilfaqeh
4. al-Habib Muhammad bin Zain bin Semait
5. al-Habib Umar bin Zain bin Semait
6. al-Habib Umar bin Abdurrahman Al-Bar
7. al-Habib Ali bin Abdullah bin Abdurrahman As-Saqqaf
8. al-Habib Muhammad bin Umar bin Taha As-Safi As-Saqqaf and many others.

It seems as if he was selected to carry out the mission of *dakwah* for Islam and spiritual guidance using wit and wisdom. People eventually entirely attended to him, and his name has become popular.

People from different fields of life benefited from his books, preaching and guidance. His mission received people's approval and love. His publications have been translated into English, Malay, French and other languages. He passed away on the evening of Tuesday, 7 *Dzulqaedah* 1132 Hijrah and was buried in a simple grave at the graveyard of Zambal in Tarim. May Allah show mercy on him and reward him abundantly.

His publications are distinctively popular among the old and young then and till now. They include the following:

١. النَّصَائِحُ الدِّينِيَّةُ وَالْوَصَايَا الْإِيمَانِيَّةُ.

An Nasaih id-Diniyya wal Wasaya al-Imaniyyah.

1. Sincere Religious Advices and Recommendations of the Iman.

٢. الدَّعْوَةُ التَّامَّةُ وَالتَّذَكِيرَةُ الْعَامَّةُ.

Ad-Da'watut-Taammah wat-Tadhkiratul 'Aammah.

2. Perfect Summons and General Admonition.

٣. رِسَالَةُ الْمُعَاوَنَةِ وَالْمُظَاهَرَةِ وَالْمُؤَاوَزَةِ لِلرَّاعِيَيْنِ مِنَ الْمُؤْمِنِينَ فِي سُلُوكِ طَرِيقِ الْآخِرَةِ.

Risalatul Mu'awanah wal Muzhaharah wal Mu'azarah Lir-Raagibeen Minal Mu'mineen Fee Suluki Tariq-al-Akhirah.

3. The Book of Assistance, Support and Encouragement for Such Believers as Desire to Follow the Way of the Afterlife.

٤. الْفُصُولُ الْعِلْمِيَّةُ وَالْأُصُولُ الْحِكْمِيَّةُ.

Al-Fusul ul-'Ilmiyyah wal Usul ul-Hikamiyyah.

4. Knowledge and the Principles of Wisdom.

٥. سَبِيلُ الْإِذْكَارِ وَالْإِعْتِبَارِ بِمَا يَمُرُّ بِالْإِنْسَانِ وَيَنْقُضِي لَهُ مِنَ الْأَعْمَارِ.

Sabilul-Iddhikaar wal-I'tibaar Bima Yamurru bil-Insan Wa Yanqadhee Lahu Minal A'maar.

5. The Way to Remember and Learn from the Lives of Man that Wane and Perish.

٦. رِسَالَةُ الْمُذَاكَرَةِ مَعَ الْإِخْوَانِ الْمُحِبِّينَ مِنْ أَهْلِ الْخَيْرِ وَالْإِيمَانِ.

Risalatul Muzhaakarah Ma'al-Ikhwaanil-Muhibbeen Min Ahlil Khayr Waddeen.

6. A Discussion Among Brothers and the Loved Ones From Among the Righteous in Good Deeds and Faith.

٧. رِسَالَةُ آدَابِ سُلُوكِ الْمُتَرِيدِ. *Rislatu Aadaabi Suluk il-Murid.*

7. The Book of Discipline in the Path of the Seeker.

٨. كِتَابُ الْحِكْمِ. *Kitaabul Hikam.*

8. Book of Wisdom.

٩. النَّفَائِسُ الْعُلَوِّيَّةُ فِي الْمَسَائِلِ الصُّوفِيَّةِ.

An-Nafaais-il Alawiyyah fil Masaail-as-Sufiyyah.

9. The Gems of the Alawiyya Concerning Sufism.

١٠. إِتْحَافُ السَّائِلِ بِجَوَابِ الْمَسَائِلِ.

Ithaaf is-Saail bi-Jawabil Masaail.

10. The Gifts for the Seeker Being Some Answered Questions.

١١. الْوَصَايَا النَّافِعَةُ. *Al Wasaya an-nafi'ah.*

11. Beneficial Religious Counsels.

١٢. وَسَيِّلَةُ الْعِبَادِ إِلَى زَادِ الْمَعَادِ.

Waseelatul 'Ibaad Ilaa Zaadil Ma'aad.

12. A Means for People to Provide for the Hereafter. (A Compilation of the Imam Azkaar and Awraad, including *Wird Latif*, *Wird Kabir*, *Ratib al-Shahir*, *Hizbul-Fath* and *Hizbun-Nasr* by Habib Muhamad bin Alawi Al- Haddad).

١٣. الدُّرُّ الْمَنْظُومُ لِذَوِي الْعُقُولِ وَالْفُؤُومِ.

Ad-Durrul Mandhum Li zawil 'Uqul Wal Fuhum.

13. Poetic Pearls for Discerning and Understanding Minds.
This book is his *Diwan*, the best of his *Qaseedas*.

١٤. تَثْبِيْتُ الْفُؤَادِ - بِذِكْرِ كَالِمِ مَجَالِسِ.

Tathbitul fu'ad bizikir kalam majalis.

14. Affirming of the Hearts - with Remembrance of the Speeches at Majlis Volume I and Volume II.

١٥. مُكَاتِّبَاتُ الْإِمَامِ الْحَدَّادِ.

Mukatibat Al-Imam Al-Haddad.

15. Correspondences of Imam Al-Haddad.

Most of Imam Al-Haddad's manuscripts were recompiled by Habib Ali bin Isa bin Abdulkader Al-Haddad, who was born in Singapore and educated in Tarim. They were subsequently re-edited, reprinted, translated and distributed by various inspired parties.

Scholars, as well as the laymen, so highly admired the works that they would read them repeatedly. These scholarly works have also been described as a summary of the quintessence of Scholar Ghazali's literature and eventually indispensable as being brief, but comprehensive.

Prologue

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

In the name of Allah, the Most Compassionate, the Most Merciful

فَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

There is neither ability nor power save by Allah
the Most-High, the Most Formidable.

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا. إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ.

“Glory to You, of knowledge We have none, save what You have taught us: In truth, it is You Who are perfect in knowledge and wisdom.”¹

All Praise and Thanks belongs to Allah, the One, the Over-Powering, the Eminent, the Forgiving, the Manager of all affairs, the Maker of destinies, Who makes the day pass into night and night pass into the day, as a lesson and a reminder to people endowed with eyesight and understanding.

Transcendent, High and Holy are the Formidable King, the Proud Compeller; He is Ancient and Pre-Existent, Permanent and Eternal, Alive and Self-Subsistent; Who has ordained that His creatures are subject to extinction and passing-away, to death and decay, to change from state to state, and motion from abode to abode. He alone has permanence across all the ages, stages and lifetimes that wane and perish.

¹ Surah 2 Al Baqara Verse 32.

I praise Him as He has praised Himself and as do His sincere good servants, from among His Angels Brought Near Him, His Prophets and Messengers, and His righteous servants who perform the good deeds.

Allah's blessings and peace be upon His slave and Messenger, our Master and Patron Muhammad. The chosen and designated one, who was sent as a Mercy to the Worlds, and a seal to the Prophets, and upon the pure and good people of his house, his Companions, both emigrants [*Muhajir*] and helpers [*Ansar*], and those who follow them with excellence until the Day of Judgement and Reward, when humankind is separated into two groups, one for the Garden and one for the Fire.

After that, this is, Allah willing, a blessed book, written to remember and assimilate the lessons contained in the different lives and states through which a human being passes, beginning with his movement from the loin to the womb, until he finds his permanent place either in the Garden or the Fire.

Allah directed his Messenger, may Allah blessings and peace be upon him, to remind the created man, and has made reminding one of the hallmarks of the believers, the people of repentance, apprehension, hearts and attentiveness. For He, the Exalted says,

وَذَكِّرْ فَإِنَّ الذِّكْرَ يُنْفَعُ الْمُؤْمِنِينَ.

“And teach your Message, indeed, teaching benefits the Believers.”¹

He the Exalted says,

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ.

“Therefore proclaim the Message, for, by the Grace of Your Lord, you are not soothsayer nor are you one possessed (or a mad man).”²

He the Exalted says,

فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى. سَيَذَكِّرُ مَنْ يَخْشَى.

¹ Surah 51 Adh-Dhaariyat Verse 55.

² Surah 52 At-Tur Verse 29.

“Therefore give admonition because the admonition benefits the hearer. Those who fear Allah will receive the admonition.”¹

He the Exalted says,

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ. لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ.

“Therefore remind them, indeed, you are one to admonish. However, you are not one to manage men’s affairs.”²

He the Exalted says,

وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ.

“Only those who receive admonition who turn to Allah in repentant.”³

He the Exalted says,

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ.

“Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth).”⁴

It was related that when Allah the Exalted revealed,

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ.

“So turn away from them: it is not for you to the blame.”⁵

The Messenger of Allah, may Allah blessings and peace be upon him and his family, felt exceedingly sad, fearing that their punishment had become imminent and that no hope of their accepting his guidance remained. So Allah revealed to him, ‘Remind, for reminding profits believers’, and he was happy and relieved. Indeed, Allah had made his nature to be one of mercy and compassion for all, eager to counsel and attract them to truth and guidance. Allah had sent him to them as mercy, describing him thus in his Book.

¹ Surah 87 Al A’laa Verses 9-10.

² Surah 88 Al-Ghashiyah 21-22.

³ Surah 40 Ghaafir Verse 13.

⁴ Surah 50 Qaaf Verse 37.

⁵ Surah 51 Adz-Dzariyat Verse 54.

Therefore He, Exalted is He say,

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ.

“Now have come to you a Messenger from among yourselves, it grieves him that you should perish: ardently anxious is he over you: to the believers is Allah most kind and merciful.”¹

And since this was his nature, he, may Allah’s blessings and peace be upon him, and his family was distressed by their refusal to accept truth and guidance, as Allah the Exalted say,

فَاعْلَمْ أَنكَ بِأَحَدٍ نَّفْسِكَ عَلَىٰ آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا.

“You would only, perchance, fret yourself to death, following after them, in grief, if they believe not in this Message.”²

The meaning of “fret yourself to death” [*baakhiún nafsaka*], is that he would prefer death when they rejected his guidance.

A ‘life’ [*umr*] is a ‘period over-time’, as can be understood from His saying, Exalted is He!,

لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ، فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ.

“If Allah had so willed, I should not have rehearsed it to you. Nor would Allah have made it known to you. A whole lifetime before this have I tarried amongst you: will you not then understand?”³

The lifetime referred to here was the forty years from his birth, upon him be blessings and peace, to the time when Allah made him a messenger among his people in Mecca, the Ennobled.

We have felt it useful to divide the lengthy duration of man into five ‘lives’, even though there are different stages and states within each of these lives. But although man goes through a whole range of developments, some of which he is aware of, and some not.

¹ Surah 9 At Taubah Verse 128.

² Surah 18 Al Kahfi Verse 6.

³ Surah 10 Yunus Verse 16.

Just as He, Exalted is He, says,

وَنُشِئَكُمْ فِي مَا لَا تَعْلَمُونَ.

“And yet creating you again in forms that you know not.”¹

Nonetheless, his essence remains his essence, and he is not other than himself, throughout this gamut of changes and stages, and he is aware of himself and whatever good or evil, reward or punishment, comes to him.

The thought of writing this treatise occurred to me a long time ago, but I resolved to postpone it until I had passed sixty-three years of age, which was, according to the most authentic sources, the lifespan of the Messenger of Allah, may Allah’s blessings and peace be upon him. Others have said that he was sixty, while still others say sixty-five. This number of years has now elapsed, and I am now several months into my sixty-seventh year. I ask Allah for the good of it, and its blessings [*baraka*], and a good ending [*husnul khatimah*], and ask His protection against its evils, temptations and a bad-ending [*su’ul khatimah*]; He is the Best One to ask and the Most Generous in whom is our hope.

We ask and implore Him, Glory belongs to Him, to ‘let us live so long as life is better for us, and die when death is better for us’.

‘O Lord Allah! Do not hasten with us to punishment, nor delay us until we test and trial!

O Lord, Allah! We ask of You the good of life, the good of death, and the good that lies in between life and death! And we seek Your protection against the evil in life, the evil in death, and the evil that lies in between! Give us the life of the blessed, those whom You wish to be able to endure, and give us the death of the martyrs, those whom You love to meet! And make our ending and that of those whom we loved and are loved by, our friends in You, and all Muslims, be in goodness and excellence, gentleness and wellbeing, O Most Merciful of the Merciful! Amin.

¹ Surah 56 Al Waqiah Verse 61.

The title of this treatise is “The Way to Remember and Learn from the Lives of Man that Wane and Perish”. We ask Allah, the Exalted, to make its benefit widespread, to make its intention be purely for the sake of His Noble Face, and for drawing closer to His Good Pleasure and to be with Him in the Gardens of Felicity, through His grace, mercy, generosity and kindness, for He is the Magnanimous, the Generous, the Good and the Merciful.

It is now time to start with the book we have intended. It is the True Allah Who gives help and makes matters easy; He guides to the truth.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ.

“And my success (in my task) can only come from Allah. In Him, I trust, and unto Him, I look.”¹

لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ.

“He is my Lord! There is no god but He! On Him is my trust, and to Him do I turn!”²

You should know that we have investigated the number of lives through which the children of Adam pass, and have found it possible to reduce them to five, each of which encloses stages and states within itself. People differ from each other in some of these and resemble each other in others.

The first life began when Allah created Adam, upon whom be peace and set in his loins all his descendants, the happy among them and the wretched. Then each person is continually passed on from loin to womb, and from the womb to loin until he comes out from between his father and his mother.

The second life is from the time when a man comes out into the world until the time when he dies and departs from it.

¹ Surah 11 Hud Verse 88.

² Surah 13 Ar-Ra'd Verse 30.

The third life extends from the time he leaves the world through death until the time of resurrection following the Blast on the Horn, and this is the ‘intermediate realm’ [*barzakh*].

The fourth life begins at the Blast on the Horn for the Day of Resurrection and Rising. When he emerges from his grave or wherever else Allah may desire him to be, to be assembled and stand before Allah, to endure the Balance [*Mizan*] and the Reckoning, then the passage over the Bridge [*Sirat*] and the receiving of his scroll, together with all the other circumstances, hardships and terrors of the Day of Rising.

The fifth life begins when he enters the Garden till Eternally, which is the age which is inexhaustible and without limit. It is also the beginning for the people of the Fire when they enter it. After which their conditions are to differ: some will remain there endlessly and eternally, namely, the unbelievers [*kafirun*] of whichever kind, while others will be permitted to leave it, who are the sinful among the people of who believe in one God [*tawhid*], and who will leave it either through intercession [*shafa‘a*] or by some other way which we shall write on at greater length when we come to expand on the fifth life.

We will, however, keep our commentary on each of those lives brief, as befits the time and the circumstances, avoiding excessive detail but with enough information to achieve the purpose properly and to explain those issues about which people often ask. A fully detailed exposition would be impossible, as it would need very lengthy explanations and tedious elaborations.

وَهُوَ حَسْبِي وَنِعْمَ الْوَكِيلُ.

He is sufficient for me, and He is the Best of Patrons.

Chapter One

The First Life Life Before Conception

The first life begins with Allah's creation of Adam, upon whom be peace, and the entrusting of his progeniture [*dhurriya*] to his blessed loins, both the people of the Right and those of the Left, namely the people of the Two Blessed Fists of Allah's Hands¹.

Then Allah brought this progeniture out from Adam's loins all at once, to take the covenant [*mithaq*] that they recognised His Unity and Lordship. This event, which happened at Nu'man, a valley near 'Arafat, is referred to in His saying, Exalted is He!,

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ.
قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ.

“When your Lord drew forth from the Children of Adam from their loins their descendants and made them testify concerning themselves, saying, “Am I not your Lord who cherishes and sustains you?”

¹ As described in a Hadith Qudsi.

They said, “Yes! We do testify!” And this is so, lest you should say on the Day of Judgment, “Of this, we were never mindful.”¹

The next verse also refers to this event.

It was related and reported in various historical records and narrations that when He, Glory belongs to Him, took from them the Covenant, He recorded it in writing and fed it to the Black Stone [*Hajarul-Aswad*] and that this was the meaning of the pledge of those who touch the Black Stone during the circumambulation of the Ancient House [*Kaabah*],

اَللّٰهُمَّ اِيْمَانًا بِكَ، وَوَفَاءً بِعَهْدِكَ، وَتَصَدِيقًا بِكِتَابِكَ.

“O Allah! This action is believing in You, fulfilling our pledge to You, and declaring the truth of Your Record!”

Because of these things, there can be no doubt that the progeniture possesses of existence, hearing, and speech; this, however, was at a degree or dimension of life other than that of this world. There are many levels of existence, as is well known by those people who see reality.

It is narrated from the Messenger of Allah, may Allah’s blessings and peace be upon him,

اَنَّهُ كَانَ نَبِيًّا وَّآدَمُ بَيْنَ الْمَاءِ وَالطِّينِ، بَيْنَ الرُّوحِ وَالْجَسَدِ، وَاَنَّهُ هَبَطَ مَعَ آدَمُ حِينَ اُهْبِطَ، وَكَانَ مَعَ نُوحٍ حِينَ رَكِبَ السَّفِينَةَ وَمَعَ اِبْرَاهِيْمَ حِينَ اُلْقِيَ فِي نَارِ النَّمْرُودِ.

“Indeed, he was already a Prophet when Adam was between water and clay, spirit and body, and that he accompanied Adam when he was brought down from the Garden, Noah when he boarded the Ark, and Abraham when Nimrod threw him into the fire.”

Although this applies to all the progeniture carried in the loins of the Prophets mentioned here, upon them be peace, the existence of the Messenger of Allah, may Allah’s blessings and peace be upon him and his family, at this stage was perfect and complete.

¹ Surah 7 Al A’raf Verse 172.

Perhaps this consisted of knowledge and awareness of what was happening, which remained with him until he appeared in the world [*dunya*]. This saying of his was to distinguish him from others by that which was specific to him alone. As for the rest of the progeniture, it is possible that they had some awareness during those conditions, especially at the time when they pledged their covenant, but neither the awareness nor the knowledge persisted with them as it did with him, may blessings and peace be upon him.

The progeniture was undoubtedly in Adam's loins even in the Garden before being sent down to earth, as is evidenced by the prophetic narration [*hadith*] of the Intercession,

وَهَلْ أَخْرَجَكُمْ مِنَ الْجَنَّةِ إِلَّا خَطِيئَةُ أَبِيكُمْ آدَمَ.

“Did He expel you from the Garden, save for the sin of your father, Adam?”

And affirmed in the debate between Moses and Adam, upon both of whom be peace,

أَنْتَ الَّذِي أَخْرَجْتَ النَّاسَ مِنَ الْجَنَّةِ بِخَطِيئَتِكَ.

“You are the one who caused the people to be expelled from the Garden through your sin!”

In the following prophetic narrations, it has been related that,
 أَنَّ اللَّهَ تَعَالَى لَمَّا اسْتَخْرَجَ الدُّرِّيَّةَ مِنْ ظَهْرِ آدَمَ عَلَيْهِ السَّلَامُ فَرَأَتْهُمْ الْمَلَائِكَةُ عَلَيْهِمُ السَّلَامُ، وَقَدْ مَلَأُوا السَّهْلَ وَالْوَعْرَ، قَالُوا: يَا رَبَّنَا لَا تَسْعُهُمُ الدُّنْيَا، فَقَالَ اللَّهُ تَعَالَى: إِنِّي جَاعِلٌ مَوْتًا فَقَالُوا: إِذَا لَا يَهْتَأَهُمُ الْعَيْشُ، فَقَالَ تَعَالَى: إِنِّي جَاعِلٌ أَمَلًا.

“Verily, when Allah, the Exalted, took all the progeniture out of Adam's, peace be upon him, loins, the Angels saw that they had filled all the plains valleys and mountains and they said, “O Lord! The world will not suffice them.” But He, the Exalted said, “I am creating Death.” At this, they said, “Then they will never be happy in life,” and He, the Exalted said, “I am creating Hope.”

أَنَّ اللَّهَ تَعَالَى لَمَّا اسْتَخْرَجَ الدَّرِيَّةَ مِنْ ظَهْرِ آدَمَ عَلَيْهِ السَّلَامُ فَرَأَى مِنْهُمْ وَاحِدًا جَمِيلَ الصُّورَةِ سَأَلَ عَنْهُ، فَقِيلَ لَهُ: هُوَ وَلَدُكَ دَاوُدُ عَلَيْهِ السَّلَامُ، فَسَأَلَ آدَمُ رَبَّهُ: كَمْ كَتَبْتَ لِدَاوُدَ مِنَ الْعُرْرِ. فَقَالَ تَعَالَى: سِتِّينَ سَنَةً. فَسَأَلَ رَبَّهُ تَعَالَى الزِّيَادَةَ لَهُ مِنْ أَلْعَمْرِ. فَقَالَ سُبْحَانَهُ: هَذَا الَّذِي كَتَبْتُ لَهُ، فَقَالَ آدَمُ عَلَيْهِ السَّلَامُ: أَزِيدُ لَهُ مِنْ عُمْرِي أَرْبَعِينَ سَنَةً، وَكَانَ اللَّهُ سُبْحَانَهُ قَدْ كَتَبَ لِآدَمَ مِنَ الْعَمْرِ أَلْفَ سَنَةٍ.

“When Allah took Adam’s progeniture out from his loins, Adam, peace be upon him, saw one individual amongst them who was particularly handsome. So Adam asked who he was, and Adam was told, “He is your son David, upon whom be peace.” And Adam asked his Lord, “How long did You make his lifespan?” The Exalted replied, “Sixty years.” Adam asked his Lord, the Exalted to increased David’s life, and Adam was told that that was what Allah had written for him. So, Adam peace be upon him said, “I wish to give him forty years out of my own life.” For indeed, Allah, Glory belongs to Him, had already written a thousand years to be Adam’s life.”

The *hadith* is very well known and famous. And when Moses, upon whom be peace, saw in the Torah¹ the description of a praiseworthy nation [*umma*] possessed of noble attributes, he asked his Lord who they were? Who their Prophet might be? And Moses entreated Allah to make them be his nation. Therein, Allah, the Exalted answered, “They are the nation of Ahmad.” May Allah’s blessings and peace be upon them. He then asked his Lord to show this nation to him, and Allah, the Glorious, made it appear before him. We will probably quote this *hadith* in full at the end of our writing on this Life. It is quoted in some Quranic commentaries in the context of His saying to Moses,

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا

“Nor was you at the side of the Mountain of Tur when we called.”²

¹ The Torah [*tawrah*]: The ancient scripture revealed by Allah to Moses.

² Surah 28 Al Qasas Verse 46.

Now, it is evident from what we have mentioned, and other events which we have not, that the progeniture had, before their appearance in the world, an existence appropriate to their degree of knowledge, and that the Messenger of Allah, may Allah's blessings and peace be upon him and his family, had a more perfect, complete, and significant one.

al-'Abbas, may Allah be pleased with him, the uncle of Allah's Messenger, may Allah bless him and grant him peace, referred to in some verses of poetry in which he praised the Prophet, may Allah bless him and grant him peace,

Since the origin, you were good in the shadows,
and stored in place, when Adam uses the fig leaf,

Then you came down to the land, not as a man,
nor a lump of foetal flesh, nor a blood clot.

Somewhat, a seed which rode the ark of Noah,
having shattered Nasr¹, its people submerged.

You were transferred from loin to the womb;
when a world of Nation passed, another appeared.

Until your guardian House contained
an exalted mother *Khandaf*² guarded by veils.

It was narrated that Adam, upon whom be peace, used to hear the light of the Messenger of Allah glorifying Allah within his loins, making a rustling sound like that of birds. Until Eve became pregnant with Seth, may peace be on them both; so it was transmitted to her, then to Seth, upon whom be peace, then from pure loins to radiant wombs until the Messenger of Allah appeared between his noble parents, untouched by any of the uncleanness or dirt of the Age of Ignorance [*jahiliya*]. In those days, forms of invalid unions were being practised, but Allah kept him pure from such things.

¹ 'Nasr' was one of the idols of Noah's people.

² 'Khandaf' was the wife of Ilyas ibn Mudar, hence an ancestor of Allah's Messenger, may Allah bless him and grant him peace.

The Prophet, may blessings and peace be upon him, said,

خَرَجْتُ مِنْ نِكَاحٍ وَلَمْ أَخْرَجْ مِنْ سِفَاحٍ

“I came forth from wedlock, not from unchastity.”

In the commentary on the verse of the saying of the Exalted,

الَّذِي يَرَاكَ حِينَ تَقُومُ. وَتَقْلُبُكَ فِي السَّاجِدِينَ.

“Who sees you standing forth in prayer. And your movements among those who prostrate themselves.”¹

Ibn ‘Abbas, may Allah be pleased with him, said that this referred to his transmission, may blessings and peace be upon him, from Prophet’s loin to Prophet’s loin; for Prophets in his ancestry include Ismail, Abraham, Noah, Seth, and Adam, peace be upon them all. There is no disagreement among scholars on this.

As for the Prophet, may Allah’s blessings and peace be upon him, meeting with Adam in the Terrestrial Heaven [*sama’ al-dunya*], this was during the Ascendant [*Mi’raj*], during his life of the world and while Adam was in the Intermediate Realm [*barzakh*].

As for that blackness that the Prophet saw to the right and the left of Adam, upon whom be peace, and was told when asked about it that it consisted of the souls of his children, a possibility is that they were those of them who had died and whose distinguishing deeds had appeared, although there are other possibilities.

And finally, the meeting of Moses with Adam, peace be upon them both. The debate between them may have occurred, while they were both in the Intermediate Realm. There are also other possibilities, and only Allah knows best what the reality of this was.

To conclude this life, we will quote in full, as promised, the prophetic narration [*hadith*] which describes the Muhammadan nation. Wahb ibn Munabbih, may Allah show him His mercy, narrated, “When Moses, upon whom be peace, read the Tablets, he found it mentioned in them the merits of the nation of Muhammad.

¹ Surah 26 Ash Shu’araa Verses 218-219.

Moses said, “O Lord! Which is this mercy-given nation that I find in the Tablets?”

Allah answered, “It is the nation of Ahmad, whose people are content with whatever little provision I give them, and I am satisfied with whatever little good works they do. I make each one of them enter the Garden by his testimony that

“There is no god but Allah.” لَا إِلَهَ إِلَّا اللَّهُ

And then Moses said, “I find in the Tablets, a nation of people who shall be resurrected and assembled on the Day of Rising with their faces like full moons. Let them be my nation!”

But Allah replied, “They are the nation of Ahmad; I shall gather them resurrected on the Day of Rising when their foreheads and limbs shall be blazing white from the effect of their ablutions [*wudu*] and their prostrations.”

Moses said, “O Lord! I find in the Tablets, a nation of people whose only clothes are those they wear and whose swords are on their shoulders, people of certitude and dependence [*tawakkul*]; they glorify Allah from minaret tops, and they continue to seek to fight for every righteous cause until they do battle against the Dajjal. Let them be my nation!”

But Allah replied, “They are the nation of Ahmad!”

Moses said, “O Lord! I find in the Tablets, a nation of people who pray each day and night five times, at five periods of the day. The gates of Heaven opened for them, and upon whom mercy descends; let them be my nation!”

But Allah replied, “They are the nation of Ahmad.”

Moses said, “O Lord! I find in the Tablets, a nation for whom the world on earth is a place of worship and ritually pure, and for whom booty is lawful; let them be my nation!”

But Allah replied, “They are the nation of Ahmad.”

Moses said, “O Lord! I find in the Tablets, a nation of people who fast the month of Ramadan for You, and whom You then forgive all they had done before; let them be my nation!”

But Allah replied, “They are the nation of Ahmad.”

Moses said, “O Lord! I find in the Tablets, a nation of people who go on pilgrimage to the Inviolable House for Your sake, whose longing for it is never exhausted, whose weeping is loud and tumultuous, whose answering Allah’s call [*talbiya*] is clamorous; let them be my nation!”

But Allah said, “They are the nation of Ahmad.”

Moses said, “What will You give them for that?”

And Allah said, “I shall grant them more forgiveness, and shall allow them to intercede for those who come after them.”

Moses said, “O Lord! I find in the Tablets, a nation of people who ask forgiveness for their sins; when they raise their food to their mouths, it does not reach their stomachs before they were forgiven; they start eating with Your Name and end with Your praise; let them be my nation!”

But Allah said, “They are the nation of Ahmad.”

Moses said, “O Lord! I find in the Tablets, a nation whose members will be the foremost on the Day of Rising, but are the last to be created; let them be my nation!”

But Allah replied, “They are the nation of Ahmad.”

Moses said, “O Lord! I find in the Tablets, a nation of people whose gospels were held within their breasts and they recite them; let them be my nation!”

But Allah answered, “They are the nation of Ahmad.”

‘Moses said, “O Lord! I find in the Tablets, a nation of people among whom when one of them intends a good deed but does not perform it, it is written as one good deed for him, while if he does

perform it, it is record as ten to seven hundred times its worth; let them be my nation!”

But Allah said, “They are the nation of Ahmad.”

Moses said, “O Lord! I find in the Tablets, a nation among whom, when one of them intends a sin but does not commit it, it is not recorded against him, while if he does commit it, it is recorded as a single sin; let them be my nation!”

But Allah replied, “They are the nation of Ahmad.”

Moses said, “O Lord! I find in the Tablets, a nation who are the best of people, who advise to good and forbid evil; let them be my nation!”

But Allah said, “They are the nation of Ahmad.”

Moses said, “O Lord! I find in the Tablets, a nation of people who will be resurrected and brought on the Day of Rising as three groups. One group shall enter the Garden without reckoning, another’s reckoning will be easy, and another will be rigorously judged, then made to enter the Garden; let them be my nation!”

But Allah said, “They are the nation of Ahmad.”

Moses said, “O Lord! You have spread out all this goodness for Ahmad and his nation; let me be a member of his nation!”

But Allah told him,

يَا مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلامِي فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ.

“O Moses! I have chosen and preferred you over other people with My Message and My Speech; take what I have given you, and be among those who are thankful.”¹

Ibn ‘Abbas, may Allah be pleased with him, said, “One day the Messenger of Allah said to his Companions,

¹ Surah 7 Al A’raaf Verse 144.

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا.

“Were you not at the side of the Mountain of Tur when we called?”¹

They said, “Allah and His Messenger know best.”

And he told them, “When Allah spoke to Moses, upon whom be peace, Moses asked Him, “O Lord! Have You created any creature dearer to You than myself? Indeed, You have chosen and preferred me over humankind, and did speak to me on Mount Sinai.”

And Allah answered him, saying, “O Moses! Did you not know that Muhammad is dearer to me than the rest of My creation? And that I looked into the hearts of My slaves, and, finding no heart humbler than yours, therefore chose and preferred you, with My Message and My Speech, over other men. Make sure, therefore, that you die believing in Oneness of Allah [*Tawhid*] and the love of Muhammad!”

Moses asked again, “O Lord! Is there any nation dearer to you than my nation?”

وَوَضَعْنَا عَلَىٰ كُفْرِكُمُ الْعَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ.

“And We gave you the shade of clouds and sent down to you honeydew [*Manna*] and quails.”²

And Allah, the Exalted replied, “O Moses! Did you not know that the eminence of the nation of Muhammad over other nations is like My eminence over the whole of My creation?

Moses asked, “O Lord! Will I see them?”

And He replied, “You will not see them, but if you wish, you can hear their speech.”

Moses said, “I do so wish.”

And thus Allah, the Exalted called, “O nation of Muhammad!”

¹ Surah 28 Al Qasas Verse 46.

² Surah 2 Al Baqarah Verse 57.

And they all answered with one voice, from within the loins of their ancestors,

'Labbayk Allahumma, Labbayk!

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ!

“Here we are, O Allah! Here we are!”

Then Allah the Exalted said, “My blessings and peace are upon you; My Mercy has outstripped My Wrath; My Forgiveness has outstripped My Punishment; I forgave you before you even asked for My Forgiveness; I answered you before you called upon Me; I gave to you before you asked of Me! Those of you who will meet me bearing witness that there is no god save Allah and that Muhammad is the Messenger of Allah, I will forgive them their sins.” ’

“And the Prophet continued, and said, “And Allah wished to favour me with this, so He, Exalted is He, said, “And you were not beside the Mountain when We called your nation to let Moses hear them speak.”

Sheikh Arif Billah Abdul Aziz Ad-Darini explains this conclusion, may Allah have mercy upon him, in his Book [*Kitab*], Cleansing The Heart [*Taharatul Qulub*].

Chapter Two

The Second Life Life on Earth - The Lower World

The second life began when a mother gave birth to the human child her womb. It ends when one departs from the world in death.

This section is the middle of the lives and which is the subject and purpose of this discourse. It is the period when a man is held accountable for responding to the divine injunctions and prohibitions, the consequences of which will be reward or punishment, endless happiness in the proximity of Allah, the High and Majestic, or perpetual torment and remoteness from Him.

Significant individual differences exist between people as regards the length or brevity of this period, as also in other respects. This life begins with a prologue which resembles the Intermediary World of the life-to-come, in which there appear many of those factors which cause one person to take precedence over another after the resurrection, and where some of the essences of worldly matters which pertained to the person before his death retain.

In the Womb

This ‘prologue’ is the period of gestation, for it sees the appearance of some of the worldly influences which will apply to a person after he leaves his mother’s womb, just as he retains something of the essences of the unique existence within loins and wombs in which he had lived before he appeared in his mother’s womb. Allah mentions gestation, these phenomena, and the stages, when He, the Exalted says,

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِّن طِينٍ. ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ. ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا. ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ. فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

“We did create man from a quintessence of clay. Then We placed him as a drop of sperm in a place of rest, firmly fixed; Then We made the sperm into a clot of congealed blood; then of that clot, We made a foetus lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the Best to Creator!”¹

And Allah, the Exalted, also says,

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ، فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ، ثُمَّ مِّن نُطْفَةٍ، ثُمَّ مِّن عَلَقَةٍ، ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّبَيِّنٍ لَّكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى.

“O humankind! If you doubt the Resurrection, consider that We created you out of the dust, then out of sperm. Then out of a leech-like clot, out of a morsel of flesh, partly formed and partly unformed, so that We may manifest our power to you; and We cause whom We will to rest in the wombs for an appointed term.”²

¹ Surah 23 Al-Mu'minun Verses 12-14.

² Surah 22 Al Haj Verse 5.

There are also many prophetic narrations [*hadith*] on this subject, one of the most comprehensive being that of ‘Abdullah ibn Mas‘ud, may Allah be pleased with him, as recorded by Bukhari and Muslim,

حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ الصَّادِقُ الْمَصْدُوقُ،
 إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ
 يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ:
 بَكْتَبِ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ. فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ، إِنَّ أَحَدَكُمْ لَيَعْمَلُ
 بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ
 بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ
 وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا.

“The Messenger of Allah is the Truthful whose veracity Allah has confirm. He told us that “Each one of you would have had his created existence brought together in his mother’s womb. First, as a drop for forty days then as a sticky attached clot for the same period. Then a piece of flesh for the same period after which Allah sends the angel to blow the spirit [*ruh*] into him. The angel is commanded to write four records: his apportioned provision, his lifespan, his deeds and whether he will end up as wretched or joyful. By the One besides Whom, there is no other god! One of you may do the works of the people of the Garden until he is separated from it only by an arm’s length, then that which had been written overtakes him, and he does the works of the people of the Fire, and enters it. And one of you may do the works of the people of the Fire until nothing remains between him and it but an arm’s length; then that which had been written overtakes him, he does the works of the people of the Garden, and so enters it.”

This authentic prophetic narration [*Hadith*] contains enough to put great fear into the obedient and righteous, let alone the rebellious and the sinners.

Childhood

Man thus remains in his mother's belly until Allah wills him to come forth from it. Then he is born into the world, and this is the first part of his life in this world [*dunya*]. Allah the Exalted has mentioned the beginning of this Life in His Book, stating how a man moves from stage to stage, and from one condition to the next. Allah the Exalted says,

ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّنْ يَمُوتُ وَمِنْكُمْ مَّنْ يَرُدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا.

“Then do We bring you out as babies, then foster you that you may reach your age of full strength; and death call some of you, and some grew to the feeblest old age so that they know nothing after having known much.”¹

And in another verse

ثُمَّ لَتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لَتَكُونُوا شُيُوخًا. وَمِنْكُمْ مَّنْ يَمُوتُ مِنْ قَبْلُ وَلَتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ.

“Then lets you grow and reach your age of full strength; then lets you become old, though some of you die before; and lets you reach a Term appointed; so that you may learn wisdom.”²

And there are many more similar verses relating to this.

In this Second Life, people move from the state of childhood to puberty, then to youth, to young adulthood, maturity and seniority, and then to such decrepitude and senility as Allah may wish, all by what Allah has said in His Book.

When a human being is born, he begins to scream, which is the result of a slap by Satan, may Allah curse him. No one escapes this except Isa the son of Maryam, and his mother, upon them be peace,

¹ Surah 22 Al Haj Verse 5.

² Surah 40 Al Mu'minin Verse 67.

for Allah guarded them against it because of the prayers of Maryam's mother, the wife of Imran,

أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ.

“I seek Your protection for her and her offspring from Satan the cursed.”¹

This event is also mention in a prophetic narration whereby “Iblis arrived to stab, but his thrust came against the protective veil.”

We are command to follow a prophetic tradition [*sunna*] which is, to give ‘the call to prayer’ [*Adhan*] in the right ear of a newborn baby, and the ‘call to start prayer’ [*Iqama*] in its left ear. This action is to remind the child of its primordial nature [*fitra*] according to which Allah has made people, namely under the auspicious of the Oneness of Allah [*Tawhid*]. The Messenger of Allah, may Allah's blessings and peace be upon him said,

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ.

“Every newborn baby has, his *fitra* when born; it is his parents who make of him a Jew [*Yahudi*], a Christian [*Nasrani*] or a Zoroastrian [*Majusi*].”²

And Allah, the Exalted say,

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا. فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا.

“So set your face to the religion of Islam as a man by nature upright, nature [*fitra*] given by Allah in which He has created mankind.”³

Duties of Parents to the Child

It is an absolute duty for both parents to protect their child from everything that might distort his primordial nature [*fitra*], to raise him well, protect him from evil curses, and conscientiously strive to do

¹ Surah 3 Ala Imran Verse 35.

² By the primordial nature [*fitrah*] all man are created Muslims.

³ Surah 30 Ar Rum Verse 30.

these things, for as in a prophetic narration that says, “suckling alters nature”.

It is incumbent upon them to plant in his heart, the love and a reverence for the symbols of religion and for the things Allah has made sacrosanct; the love of goodness, the practice of it and its practitioners. They must encourage and urge him to do good, and discourage him from and make hateful to him evil, the practice of it, and those who practice it. They must also uproot love for the world and its pleasures and desires from his heart, together with the inclination to enjoy it, and they must neither assist him in enjoying the worldly life nor render it easy for him, for that would be harming him, and would cause him to diverge from the straight Way.

It is incumbent that they tell him to pray when he comes of age [*baligh*] and reaches seven years of age, and to fast as much as he can manage. From the age of ten onwards, they are to discipline him physically should he neglect these duties. They should prevent him from associating with bad company, and people whose dominant state is heedlessness and frivolousness, whether they be young or old. They must take even more excellent care of him as he develops the signs of discernment, and not allow him to say or do anything which is not pleasant and praiseworthy, and this is so that he grows up in this manner, as these things become a firmly established habit in him, which will make it easy for him to practice them when grown-up, for goodness is a habit. Parents and other guardians must perform most of the duties connected to this.

It is also essential to keep the child away from children of people of no good or bad families, for it is said that ‘the ruining of children stems mostly from other children’.

In the volume on disciplining the soul in the *Ihya*’, the Imam, the Proof of Islam, may Allah have mercy on him, has written comprehensively about how to discipline children and bring them up well.

This period, from birth to puberty [*baligh*], is one in which Allah, the All-Mighty, has lightened the load. For children are not obliged to pray, fast or perform any other obligation of the *Shari'a*, save what their guardians urge them to do.

And in a prophetic narration,
 رُفِعَ الْقَلَمُ عَنْ ثَلَاثٍ: عَنِ الصَّبِيِّ حَتَّى يَبْلُغَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الْمَجْنُونِ حَتَّى يَفِيْقَ.

“The pen is withheld from recording the deeds of three people: a child until he reaches puberty, a sleeper until he awakes and an insane man until he recovers.”

Such is the graciousness, generosity and gentleness of Allah. Any act of religious observance that a child does before puberty is recorded in his Muslim parents’ scrolls.

To the extent that they bring him up well and as they should, it is to be hoped that, through Allah’s grace, they will not be deprived of the reward for the child’s acts of goodness and religious observance after he has reached puberty, and that they will each receive as much compensation for them as he does.

The above is as described in the *hadith* whereby the rewards of inviting to guidance and guiding to goodness are mention. Indeed, this is the role of the parents, that is, to guide the children to the right path, to show how to do good deeds. The parent undertakes the responsibilities as mentioned above, like the best way to bring up the child, show and encouraging them to do good, to stop them from doing wrong and prohibit wrong-doings. Allah knows best.

When the child reaches puberty [*baligh*], assuming that he is sane, he becomes accountable [*mukallaf*]. Allah’s discourses become addressed to him, including His injunctions and prohibitions, promises and warnings, rewards and punishments, and Allah commands the two Noble Guardian Angels to record his good and evil deeds, the one on the right his good deeds, the one on the left his sins. Allah the Exalted says,
 وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ. كِرَامًا كَاتِبِينَ. يَعْلَمُونَ مَا تَفْعَلُونَ.

“Indeed, over you are appointed guardians angels. Kind and honourable, writing down your deeds. They know and understand all that you do.”¹

Allah the Exalted says,

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ. مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ.

“Behold, two guardian angels appointed to see his actions and record them, one sitting on the right and one on the left. Not a word does he utter, but there is a sentinel by him, ready to record it.”²

They are commanded to scrutinise and remember all that he says or does, whether good or evil, throughout his life and until his death, after which they appear with him on the Day of Rising when he comes to stand before Allah, and they bear witness for or against him.

Allah the Exalted says,

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ.

“And there will come forth every soul: each lead by an angel driver, and an angel to bear witness.”³

Parents’ and Guardians’ Responsibilities

When the child reaches puberty, his father or guardian should remind him again, the knowledge of the articles of faith, the obligations and prohibitions, even if he has already been taught these things, for he has now entered upon a new stage, and his situation is different. Also though at puberty he has become accountable for himself, he still needs encouragement, reminding, and explanations about what he has become accountable for, about religious obligations such as prayers and fasting, and keeping away from prohibited things such as adultery, homosexuality, alcohol-drinking, wrongfully consuming other

¹ Surah 82 Al Infitaar Verse 10-12.

² Surah 50 Qaf Verse 17-18.

³ Surah 50 Qaf Verse 21.

people's money whether by usury, coercion, deceit or any other method. Although these are things any sane adult should seek to understand himself if he has not been informed about them before reaching adulthood, it remains the duty of his parents and guardians to encourage and prompt him both to learn and to practice what he learns, and this constitutes either an obligation [*wajib*] or a firm prophetic recommended deeds [*mandub muta'akkid*] depending on the condition of both the parents and of their offspring.

Youth

After the onset of puberty, the first stage of youth begins. A scene where energy is abundant, and strength are continually increasing, which means that it is the stage most suited for winning rewards, doing good works and avoiding sins and reprehensible acts. However, it is also a hazardous stage of which one should be wary, for many or even most young people are inclined toward lower worldly desires [*syahwat*], and then to be lazy toward obedience, performing good deeds and observance of divine worship.

It is unusual to find a youth established in obedience, longing for good works, and neglectful of worldly desires and temporary pleasures. Thus a prophetic narration which states,

عَجِبَ رَبُّكَ مِنْ شَابٍّ لَا صَبَوَةَ لَهُ.

“Your Lord wonders at a young man who shows no passions.”

And the Messenger of Allah, may Allah's blessings and peace be upon him and his family, included among the seven that Allah will shade with His shade 'on the Day that no shade will exist except His', a 'young man who grew up in the service of Allah'.

It is related [*Hadith Qudsi*] that Allah the Exalted said, “O young man, who has abandoned his lower desires [*syahwat*] for My sake; you are to Me as some of My angels.”

Hence young people should be cautious to protect themselves against being dragged into Allah's wrath and painful chastisement simply by their youthfulness. Instead, let them make their lives into a

means and ladder leading up to the good pleasure of Allah and His tremendous reward. Let them remember the advice of Allah's Messenger, may Allah's blessings and peace be upon him and his family, for he has more compassion and anxiety for us than ourselves, our fathers, and our mothers, when he said,

اِعْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ. شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَغِنَاكَ قَبْلَ فَقْرِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ.

“Seize the opportunity to make use of five events before five things happen to you: your youth before you grow old, your health before you fall sick, your free time before you are busy, your wealth before you grow poor and your life before you die.”

And may Allah blessings be upon him said,

لَا تَزُولُ قَدَمَا عَبْدٍ¹ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ، وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ، وَعَنْ عِلْمِهِ مَاذَا عَمِلَ بِهِ.

“The feet of a servant will not move away from where he stands on the Day of Rising until the servant asks about five things: his life and how he expended it, his youth and in what he used the time, his wealth and where he obtained it and on what he spent it.”

Youth is the time when acquiring merit, knowledge and attaining to positions of religious leadership and eminence are possible.

One poet has said, “When a youth reaches twenty years and has nothing to boast of, he will never have anything to boast of.”

Another declared, “If you do not prevail in the nights of youth, then you shall never prevail, though you live long. Are most of your life other than youth? Take what you can from it, and neglect it not.”

Those of our righteous predecessors who lived long in the way of Allah and His obedience used to urge young people to seize the

¹ أَيُّ مَنْ مَوْقِفِ الْقِيَامَةِ.

chance offered by their youth, saying, “Use your youth before you become like us, old, feeble and too weak to perform many acts of goodness.” They said this even though despite their circumstances, they were outstripping youngsters in striving for Allah, in zeal and determination in His obedience.

Maturity

A young person then moves on to the ‘Age of Maturity’, which sees the peak of one’s lifetime and the attainment of one’s full power. Ibn al Jawzi divides the human lifespan into five periods:-

The First Period is Childhood, and it ends at the age of fifteen.

The Second is Youth, and it extends to the age of thirty-five.

The Third is Maturity, and it ends at the age of fifty.

The Fourth is Seniority, and it ends at the age of seventy.

Finally, the Fifth is that of decrepitude and must terminate in death.

Other learned scholars, may Allah have mercy upon them, provide more or less similar divisions.

At the peak of one’s faculties and maturity, one may expect to attain wisdom, which Allah gives to those fit to receive it. Repentance and the return to Allah predominate for the fortunate bondsman who has God’s caring eye upon him. Allah the Exalted say,

وَلَمَّا بَلَغَ أَشُدَّهُ، وَاسْتَوَىٰ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا. وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ.

“When he reached full age and was firmly established in life, We bestowed on him wisdom and knowledge. Thus We do reward those who do good deeds.”¹

And Allah, the Exalted says,

حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ.

¹ Surah 28 Al Qasas Verse 14.

“Until when he attained full strength and reached forty years, he said, “My Lord! Inspire me to give thanks for that with which You have favoured me, and my parents, and to do the good works that are pleasing to You.”¹

At the age of forty the Messenger of Allah, may Allah’s blessings and peace be upon him, and his family received the revelation from Allah and became an envoy to all humankind, a bearer of good tidings and warning.

It almost becomes clear at this Age whether any particular person is ultimately intended for good or evil, virtue or corruption. Because there are sure signs which appear and predominate, to the extent that if, as some have said, a man has attained the age of forty and the goodness in him has not become dominant over his evil, the Devil rubs his face and cries, “A face that will never succeed!”

Some others have said that whoever reaches forty without the goodness in him having become dominant over his evil, should prepare himself for the Fire.

Some scholars have said that the age of forty is that period referred to by Allah the Exalted in His words,

أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ.

“Did We not grant you a life long enough for him who can think on reflecting therein? Moreover, the warner came to you.”²

Others have said that it is the age of sixty, and this is the more authentic view.

In his book ‘The Leading Sea’ [*al-Bahr al-Mawrud*], the gnostic Sheikh ‘Abdul Wahhab bin Ahmad al-Sha‘rani wrote, “We took an oath that, when we reached forty years of age, we would fold up our sleeping mats except when overpowered by sleep, and constantly remain aware with each breath that we are travellers to the

¹ Surah 46 Al Ahqaf Verse 15.

² Surah 35 Fatir Verse 37.

Hereafter so that no rest remains to us in the world; we must see each atom of our life past forty as equal to a hundred years before that; there must be no repose for us, no competition over positions, no joy over anything worldly. All this is because life is narrow after forty, and heedlessness, distraction and playing are inappropriate for him who nears the battleground of deaths.”

Imam Malik said, “We used to know people who studied until they were forty, after which they would so occupy themselves with practising what they knew that they had no free time left to turn to anything worldly.”

And when Imam al-Shafi‘i, may Allah show him His mercy, reached forty he began to walk with a staff, and when questioned about it, he replied, “To remind myself that I am a traveller. And by Allah! I now see myself like a caged bird who extricated himself from the cage until only his heel remained caught up in it. Since this is now my condition, I have no residual desire to stay in the world; and I grant no permission to any of my companions to give me anything of the world, even like a charitable handouts or mention any of its affairs, except that which is legally necessary to me and between Allah and me. I say: “Allah is my sufficiency! May Allah make all brethren thus! Amin!”

Wahb bin Munabbih, may Allah show him His mercy, said, “I have read in some books that each morning a herald announces from the fourth heaven, “O people of Forty! You are a crop whose harvest is nigh! O people of Fifty! What have you sent ahead of you, and what have you kept back? O people of Sixty! You have no excuse! Would that creatures had never been creat! When created, they know why they were created. The Hour has come to you, so beware!” ”

Seniority

Then the man moves on from manhood to ‘seniority’ which according to Ibn al Jawzi extends from fifty to seventy. Allah the Exalted says, **ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلُّوْا أَسْدَٰكُمْ ثُمَّ لَتَكُوْنُوْا شُيُوْحًا. وَمِنْكُمْ مَّنْ يُتَوَفَّىٰ مِنْ قَبْلُ. وَلَتَبَلُّوْا أَجْلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُوْنَ.**

“Then He brings you forth as a child: then lets you grow and reach your age of full strength; then lets you become old, though some of you die before and lets you reach a Term appointed; so that you may learn wisdom and understand.”¹

At this time, the earliest signs of weakness begin to appear, strength recedes, and the age from sixty to seventy is that which the Prophet, may Allah’s blessings and peace be upon him, called ‘the battleground of deaths’. He, may Allah’s blessings and peace be upon him, also said,

حَصَادُ أُمَّتِي مِنَ السِّتِّينَ إِلَى السَّبْعِينَ.

“The reaping² of my Nation is between sixty and seventy.”

It was at this period that the Messenger of Allah died, upon him and his family be Allah’s blessings and peace. Indeed, the Prophet, may Allah’s blessings and peace be upon him, passed away when he was sixty-three years old according to the most acceptable source [*sahih*], as did Abu Bakr, ‘Umar and ‘Ali, may Allah be pleased with them. As for ‘Uthman, may Allah be pleased with him, he lived past eighty.

Allah the Exalted says,

أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمْ النَّذِيرُ.

“Did We not grant you a life long enough so that he who can think on reflecting therein? Moreover, the warner came to you.”³

There are some opinion that the age referred to is sixty, while the ‘warner’ is the Qur’an or the Messenger or grey hair. There is a prophetic narration that states “Allah has left no excuse to a man whom he allows to reach sixty,” which means He has left him no way of excusing himself by saying that the end came too soon or his life was too short. The lifespans of this Nation⁴ are among the shortest there have been.

¹ Surah 40 Ghafir Verse 67.

² Reaping here means ‘age’.

³ Surah 35 Fatir Verse 37.

⁴ The Nation of Muhammad, may Allah’s blessings and peace be upon him.

Some people in bygone nations lived near to or more than a thousand years.

Some scholars have said that in some long-vanished communities, puberty was reached at the age of eighty. It is also on record that one of Adam's sons died aged two hundred years, and other people felt sorry for him for having had such a brief life. It is also related that Abraham, the Friend of Allah, upon whom be peace, was circumcised at the age of eighty at Allah's command.

And it is related that when the Messenger of Allah, may Allah's blessings and peace be upon him and his family, considered the lifespans of his nation short in comparison to other nations, he asked and beseeched Allah on their behalf, for if their days were short, then their time spent in obedience and preparation for their Hereafter would be short likewise, and they would thus miss many of the rewards and high degrees granted by Allah. So Allah grant him the Night of Destiny [*laylat al-qadr*],

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ.

“The Night of Destiny which is better than a thousand months.”¹

Thus in effect extending their lives and multiplying their rewards, so that any one of them who spends the night in religious observance will be as if he had done so for a thousand months, and this is more than eighty years.

If someone stands in divine worship in every Night of Destiny for twelve years, for instance, it would be as if he had lived one thousand or more years in Allah's obedience. Reflect on these calculations, for they are evident! And this is what Allah has given this Nation through the blessings of His Messenger and the greatness of his honour in Allah's sight, and because of the tremendous concern of the Prophet, may Allah's blessings and peace be upon him, his family and companions, for his Nation, and his zeal to see them obtain what is good.

¹ Surah 97 Al Qadr Verse 3.

In the age of seniority, people's dominant state is to revert to Allah, to be careful to gather provisions for their afterlife, to renounce the things of the world, and do their utmost in obedience to Allah, when success in this pursuit and the reward awaits them. It is the age of dignity, reverence, and the total avoidance of jest and levity.

Any person of this age not conforming to this pattern will be thought of as ugly of behaviour and reprehensible of conduct.

In the authentic prophetic narration [*Hadith Sahih*] about the three kinds of people "to whom Allah does not speak them, nor look at them or purify them on the Day of Rising and who have a painful punishment", one of the three is 'the adulterous old man'. This abhorrent degradation is even more revolting and depraved in his case because at his age he is supposed to fear Allah the Exalted, with apprehension, gravamen and shame before Allah the Exalted.

White hair usually appears at this time.

In a prophetic narration, مَنْ شَابَ سَيِّبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا.
"In Islam, for someone whose hair turns grey, it is a light for him!"

It has been related that the first person whose hair turned white was Abraham, the Friend, peace be upon him, who asked, "O Lord! What is this?" His Lord answered, "This is dignity." So he said, "Lord, give me more dignity!"

White hair is a reminder that the nearness of one's time has arrived and the necessity of folding up the spreading carpet of hope. It proclaims the imminence of one's departure and rapidity of change. A record indicates that "white hair brings with it the suspicion that one's time has come; it is the banisher of hope."

Al-Khatib bin Nubatah said, "White hair is a hole in life which cannot be plugged, and whose worsening is not repairable by time. It is a light that rises as the breath of life sets, a mover of people to the place of rotten bones. May Allah have mercy on you do not burn the light of your white hair with the fire of your sins."

He, upon him be blessings and peace said,

قَالَ اللَّهُ تَعَالَى: وَعِزَّتِي وَجَلَالِي وَفَاقَةَ خَلْقِي إِلَيَّ إِنِّي لَأَسْتَحْيِي مِنْ عَبْدِي وَأَمْتِي يَشِيبَانِ فِي الْإِسْلَامِ أَنْ أُعَذِّبَهُمَا. ثُمَّ بَكَى. فَقِيلَ لَهُ: مَا يُبْكِيكَ يَا رَسُولَ اللَّهِ؟ قَالَ: أَبْكِي مِمَّنْ يَسْتَحْيِي اللَّهَ مِنْهُ وَهُوَ لَا يَسْتَحْيِي مِنَ اللَّهِ تَعَالَى.

“Allah the Exalted said, “By My Eminence and Majesty, and the need of My creatures for Me, I would be too ashamed to torment My men and women servants whose hair has turned white (attained a senior age) in Islam.” Then he wept, so that they asked, “What is it that makes you weep, O Messenger of Allah?” And he replied, “I weep because of those before whom Allah is ashamed and who do not feel ashamed before Him.”

A white-haired Muslim must be respected, for the Prophet may blessings and peace be upon him, said,

مِنْ إِجْلَالِ اللَّهِ تَعَالَى إِجْلَالُ ذِي الشَّيْبَةِ الْمُسْلِمِ وَحَامِلِ الْقُرْآنِ غَيْرِ الْعَالِي فِيهِ وَلَا الْجَانِي عَنْهُ وَالْإِمَامِ الْمُقْسِطِ وَهُوَ الْعَادِلُ.

“It is part of revering Allah to revere a white-haired Muslim, the bearer who understands the Qur’an when he is neither excessive nor deficient regarding it and is an equitable leader.”

He, may blessings and peace be upon him, also said,

لَيْسَ مِنَّا مَنْ لَمْ يُوقِّرْ كَبِيرَنَا وَيَرْهَمْ صَرِيرَنَا وَيَأْمُرَ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ.

“Someone who does not show respect for our elders and compassion for our youngsters, and does not enjoin good and forbid evil, is not of us.”

مَا وَقَّرَ شَابٌّ شَيْخًا إِلَّا فَيَضَ اللَّهُ فِي سِنِّهِ مَنْ يُوقِّرُهُ.

“Whenever a young man honours an older person, Allah sends him someone who will respect him when he reaches that age.”

Imam al-Ghazali, may Allah show him His mercy, has commented on this *hadith* by saying, that to practice this virtue contains good tidings of a long life, together with the reward such an experience may include.

It is recommended to dyeing white hair with saffron or red colouring while it is prohibited to dye black except for those who fight in *jihad* for the sake of Allah, to put fear and apprehension into the unbelievers.

Decrepitude

The human then passes from seniority to decrepitude, that time which, according to Ibn al-Jawzi, extends from seventy onward, when people become weak in all their senses, limbs, and faculties.

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً. يَخْلُقُ مَنْ يَشَاءُ، وَهُوَ الْعَلِيمُ الْقَدِيرُ.

“Allah is He Who created you out of weakness, then appointed after weakness strength, then after strength, appointed weakness and grey hair. He creates what He will; He is the Knower, the Able.”¹

Then one goes on to the ‘worst time of life’ [*ardhal al-‘umur*].

وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمْرِ لَكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا.

“And among you there those who are brought back to the worst time of life, so that, after knowledge, he knows nothing.”²

The Prophet may peace be upon him, asked Allah to protect him from the above which refer to senility and the loss of mental faculty in his prayer,

وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمْرِ.

“I ask for Your protection from being brought back to the worst time of life.”

In another *hadith*, ‘to seek protection from the evil of senility’.

In the Psalms [*Zabur*] it is written, “Someone who reaches seventy suffers even when he is not ill.”

¹ Surah 30 Ar Rum Verse 54.

² Surah 22 Al Haj Verse 5.

Hudhayfa ibn al-Yaman, may Allah be pleased with him, said, "They said, "O Messenger of Allah! What are the ages of your nation?" and he replied, "Their deaths shall be between sixty and seventy." So they said, "O Messenger of Allah! And those over seventy?" And he replied, "Few of my nation will reach that age". May Allah have mercy on the over-seventy, and may Allah have mercy on the over-eighty!"

Once a poet recited,

If seventy is your sickness,
then you will find no doctor till you die.

Indeed, a man who has reached seventy years,
is drawing near to his final resting place.

Another recited,

The man of seventy, and the ten beyond,
is not nearer than the one made wise by the next years

But has hopes, hoped by a man,
whose hopes are both right and wrong!

Also, another recited,

Whoever lives sees his zeal diminished by the days,
and his two trusted eyes and ears betray him.

Then another recited,

The days go by one after the other,
and we are just driven to the graves while we watch.

Our youth which is gone shall never return,
neither shall these ruinous grey hairs depart.

Yet another recited,

The delight of life is health and youth,
and when they leave a man, they're gone.

When an old man grows weary, he is not tired of life
it is only of his weariness that he wearies.

Ma'an ibn Za'ida once came upon al-Mamun, who asked him, "Into what state has old age led you?" He replied, "To stumbling on a lump of dung and being wounded by a hair." He asked, "How are you with food, drink and sleep?" He answered, "When I am hungry, I am angry, but when I eat, I am not content. I become drowsy in the company, and sleepless when I go to my bed." He asked, "How are you with women?" He replied, "The ugly among them I have no wish for, and the pretty among them have no wish for me." Al-Ma'mun finally said, "The likes of you should not be on duty. Let him have twice as much provision or salary and stay at home. Let people come to him, and let him not have to go to anyone!"

You should know that long life in obedience to Allah, Exalted is He, is excellent to be desired. The Prophet, may peace be upon him, said,

حَيْرُكُمْ مَنْ طَالَ عُمُرُهُ وَحَسَنَ عَمَلُهُ.

"The best among you are those who have long lives and deeds are good".

And, he, may blessings and peace be upon him, said,

لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ إِمَّا مُحْسِنٌ، فَلَعَلَّهُ يَزِدُّهُ خَيْرًا، وَإِمَّا مُسِيءٌ، فَلَعَلَّهُ يَسْتَعْتِبُ.

"Let none of you wishes for death, for you may be either doing well and thus may increase your good deed or doing evil and thus may have the chance to make amends."

That is a chance to repent and a plea to Allah for forgiveness.

However, as we mentioned before, the Prophet, upon whom be blessings and peace, sought Allah's protection against the 'worst age', namely, senility and mental disturbance.

Despite this, what is right in a lifetime, is its blessings, and being granted success to do good deeds, both public and personal. Allah may put blessings into some of his chosen servants' short lives, which increases and widens the benefit compared to the long lives of others. As examples of such are Imam al-Shafi'i, may Allah's mercy be upon him, who died at the age of fifty-four. Imam al-Ghazali, the

Proof of Islam, died at fifty-five. The noble Pivotal [Qutb] Imam Abdullah bin Abi Bakr al-Aydarus BaAlawi died at fifty-four. Imam al-Nawawi died before reaching fifty. While the righteous Khalifa, Imam Umar bin Abdul Aziz died before reaching forty. And there have been many other leaders from whom, despite their short lives, have the benefit and blessings of their works spread widely through the world. That is Allah's grace, and He bestows it upon whom He wills.

The Muhammadan Nation has enormous blessings. It has a place in Allah's regards enjoyed by no other nations, though, its people have shorter lifetimes, as a whole than earlier nations of human beings, as we have earlier said.

Towards the End of Decrepitude

This last period, namely decrepitude, ends most commonly with a fatal illness and uncommonly with death without any disease. Even though the latter is infrequent, it still does occur. The Proof of Islam, when writing on long hopes and forgetting the imminence of one's appointed end, said, "If you say, "death occurs mostly after illness, and is rarely sudden" then you should know that death can indeed descend suddenly, and even if this does not happen, illness can also come suddenly. And when you are ill, you become incapable of doing the good deeds, which are one's travelling provisions for the Hereafter."

You should know that cutting hopes short and remembering death often is desirable and recommended, while long hopes and being oblivious of death are repugnant. Allah, the Exalted, has warned against these things,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ. وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ. وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِي أَحَدَكُمْ الْمَوْتُ فَيَقُولُ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ. وَلَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا، وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ.

“O you who believe! Let not your wealth nor your children distract you from the remembrance of Allah. Those who do so are the losers. Thus spend of that which We have provided you before death comes to one of you, and he says, “My Lord! If only You would reprieve me for a little while, then I would give alms and be among the righteous!” But Allah reprieves no soul when its term has come, Allah is aware of what you do.”¹

And the Exalted says,

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ.

“Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which is revealed to them and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them, and their hearts grew hard? For many among them are rebellious transgressors.”²

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ، ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ.

Say, “The Death from which you flee will truly overtake you: then will you be sent back to the Knower of things secret and open: and He will tell you the truth of the things that you did!”³

In a prophetic narration, the Messenger of Allah, may Allah’s blessings and peace be upon him, said,

أَكْثَرُوْا مِنْ ذِكْرِ هَازِمِ اللَّذَاتِ.

“Remembering (death) often is the Ender of Pleasures.”

The Prophet, may peace be upon him, was also asked, “Shall anyone be resurrected among the martyrs who is not one of them?”

¹ Surah 63 Al-Munafiqun Verses 9 – 11.

² Surah 57 Al Hadid Verse 16.

³ Surah 62 Al Juma’ah Verse 8.

and the Prophet, may peace be upon him, replied, “Yes, those who remember death twenty times each day and night.”

When he, may peace be upon him, was asked who the intelligent were, he replied, “Those who remember death most often and prepare for it best. They are the intelligent ones, who have gained the honour of this world and a noble rank in the Hereafter.”

And he, upon him be peace, said, “Death is the most imminent of all hidden things lying in wait.”

Now, if death is the nearest of the hidden things lying in wait, then one must prepare for it through being decisive and taking the most significant precautions in every condition in which it may come. And this could be any time and under any circumstances.

The Proof of Islam, may Allah show him mercy, writes in his book ‘Beginning of Guidance’, “Know that death does not pounce at any specific time or situation, but that it is nonetheless certain to come. Preparing for it, therefore, takes precedence over preparing for the world.” And he writes elsewhere in the same book, “Do not abandon reflection on the imminence of your appointed time and the descent of death, which cuts off all hopes when there will no longer be the possibility of making choices when regrets and remorse will come as a consequence of having remained beguiled by illusion.”

Among the righteous predecessors, there were people who, if they were told, “You are to die tomorrow”, would not have found scope to increase their good works, as they were so continually addressing themselves to the Hereafter and occupying themselves with acts of goodness. One of them told a man who had asked him for advice, “See which deeds which, if death is to find you doing them, you would be pleased, keep doing them now! And see which deeds which, is death to find you doing them, you would be displeased, abandon them now!”

In a prophetic narration [*hadith*],

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَعَدَّ نَفْسَكَ مِنْ أَهْلِ الْقُبُورِ.

“Be in the world as though you are a stranger or a wayfarer, and consider yourself one of the inhabitants of the graves.”

And he, upon him be peace, also said,

مَالِي وَلِلدُّنْيَا، إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا كَمَثَلِ رَاكِبٍ سَارَ فِي يَوْمٍ صَائِفٍ، فَرَفَعَتْ لَهُ شَجَرَةٌ فَقَالَ تَحْتَهَا سَاعَةٌ ثُمَّ رَاحَ عَنْهَا وَتَرَكَهَا.

“What have I to do with the world? The likeness of myself and the world is that of a rider travelling on a summer day, who found a tree, rested underneath it awhile, then went on, leaving it behind.”

In remembering death often and feeling its imminence lie significant benefits, some of which are: losing desire for the things of this world, being content with a little of it, persevering in acts of goodness (which represent provisions for the Hereafter), avoiding sins and transgressions, and being quick to repent of them should one commit them.

Forgetfulness of death, and harbouring long hopes, result in the opposite of those benefits: a strong desire for the world, greed in amassing its debris and enjoying its pleasures, being deceived by its decoration, postponing repentance of one's sins and laziness in doing acts of goodness.

Our righteous predecessors, may Allah show them His mercy, used to say, “As hopes lengthen, behaviour worsens.”

And he, upon him be blessings and peace, said

يَنْجُو أَوَّلُ هَذِهِ الْأُمَّةِ بِالزُّهْدِ وَالْيَقِينِ، وَيَهْلِكُ آخِرُهَا بِالْحِرْصِ وَطُولِ الْأَمَلِ.

“The early members of this nation will be saved through renunciation [zuhd] and certitude [yaqin], and the latecomers among them will perish because of greed and long hopes.”

And Ali, may Allah honour him, said, “That which I fear most for you is following your passions and harbouring long hopes, for following passions obstructs one from the Truth, while long hopes render you forgetful of the Hereafter.”

There can be no good in hopes which cause us to forget the Hereafter, and it is this kind that he, upon him be blessings and peace, seek protection from and invokes,

أَعُوذُ بِكَ مِنْ كُلِّ أَمَلٍ يُلهِينِي.

“I seek Your protection from every hope that distracts me.”

And one of his prayers was,

وَأَعُوذُ بِكَ مِنْ دُنْيَا تَمْنَعُ خَيْرَ الْآخِرَةِ، وَمِنْ حَيَاةٍ تَمْنَعُ خَيْرَ الْمَمَاتِ، وَمِنْ أَمَلٍ يَمْنَعُ خَيْرَ الْعَمَلِ.

“I seek Your protection from a worldly existence that prevents the good deeds for the Hereafter, from a life that prevents a good death, and from a hope that prevents good actions.”

When the heart fills with the sensation that one will remain long in the world, then most of its attention will be devoted to making one’s worldly affairs prosper, and one will become heedless of the Hereafter and of gathering provisions for it until death takes one by surprise and one meets Allah, bankrupt of good works. Then one will feel grief and remorse which are no longer of the least avail, and then they say,

يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي.

“Ah! It would be good if I sent good deeds for my Future Life!”¹

And also,

رَبِّ ارْجِعُونِ. لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ.

“O, my Lord! Send me back to life. So that I may work righteousness in the things I neglected.”²

Sickness and Death

When people fall ill, they should concentrate on asking abundantly for forgiveness, on remembering Allah, and on repenting of prior sins and

¹ Surah 89 Al Fajr Verse 24.

² Surah 23 Al Mu'minin Verses 99-100.

times of neglect or forgetfulness, since they do not know whether this illness will lead to death, their time has come. They should, therefore, conclude their life with good works, ‘for the worth of works lies in the final ones performed’.

Sicknesses are reminders of the Hereafter and the return to Allah, the Exalted. People should at these times make their wills and give instructions, so that whatever that needs execution, whether for the Hereafter or the world, is carried out, Especially as regards anything that they owe other people, for these things are dangerous and hard to extricate oneself.

In their illness, they should think exceedingly well of Allah, the Exalted. The Prophet, may blessings and peace be upon him, said,
لَا يَمُوتُنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ تَعَالَى.

“Let none of you dies without thinking well of Allah, the Exalted.”

Let this be the dominant state of the heart, for Allah, the Exalted, related in a prophetic narration that says,

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حِينَ يَذْكُرْنِي.

“I am as My servant thinks Me to be, and I am with him when he remembers Me”

Once, the Prophet, may Allah’s blessings and peace be upon him, entered the house of a sick young man to visit him, and asked him, “How are you?” “Hoping in my Lord and fearful of my sins,” he replied.

Then he, upon him be blessings and peace, declared,
مَا اجْتَمَعَ فِي قَلْبِ مُسْلِمٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو وَأَمَّنَهُ مِمَّا يَخَافُ.

“Whenever a Muslim in such a dire situation has in his heart, these two traits except that Allah grants him what he hopes for, and gives him safekeeping from what he fears.”

Hope should be the predominant state in ill people, especially when the signs of impending death appear, so that they may die thinking well of Allah, hoping actively for His generosity and the vastness of His mercy, and yearning to meet Him.

In a prophetic narration, it is said,

مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ.

“Those who are pleased to meet Allah, Allah is pleased to meet them, and those who dislike meeting Allah, Allah hates to meet them.

In another similar narration, it narrates that a Muslim, when death is imminent, receives glad tidings of Allah’s mercy and grace; he is, therefore, pleased to meet Allah, and Allah is happy to meet him. A hypocrite, on the other hand, when death is imminent, receives news of Allah’s chastisement; he is, therefore, unhappy to meet Allah, and Allah is unhappy to meet him.

Thus those believers who are mindful of their duties to Allah [*taqwa*] receive glad tidings of Allah’s mercy as they leave the world. In their eagerness for their Lord and the meeting with Him, their spirits almost fly out of their bodies; they long for the moment when the angels will greet them and give them the tidings that they will enter the Garden and that, as of that moment,

فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

“neither fear will afflict them, nor will they grieve.”¹

Allah, the Exalted, says,

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ.

“Those whom the angels take at death in a goodly state, saying, “Peace be upon you! Enter the Garden because of what you used to do.””²

Allah, the Exalted, also says,

¹ Surah 46 Al Ahqaf Verse 46.

² Surah 16 Al Nahl Verse 32.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ. نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ. نُنْزِلُ مِنْ غُفُورٍ رَحِيمٍ.

“In the case of those who say, “Our Lord is Allah”, and, further, they stand straight and steadfast, the angels descend on them from time to time. “Do not fear!” (they suggest), “Nor grieve! but receive the Glad Tidings of the Garden of Bliss, that which you were promised!” “We are your protectors in this life and the Hereafter: therein shall you have all that your souls shall desire; therein shall you have all that you ask for!” “A hospitable gift from One Oft-Forgiving, Most Merciful!”¹

It is incumbent that people who are not well should make sure that no impurities soil their bodies or clothes, thus preventing them from doing the Prayer [*Salat*]. Let them beware very much of abandoning the Prayer, for everyone can pray according to his condition, whether sitting, reclining, or in whatever way proves possible. Let them not conclude their works in the world by neglecting the Prayer, for it is the pillar of the religion.

It is incumbent on any of their relatives or friends who happen to be there to encourage them to perform it, remind, and assist them. They should be aware that the obligation to pray remains in force for as long as one is conscious.

Let them frequently repeat these words,

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

“There is no Allah but You; Glory are You! Indeed I was wrong and among the unjust.”²

There is a prophetic narration that stated if someone who repeats this forty times and then dies in his illness, dies as a martyr. Let them also recite Surah 112 al-Ikhlās in abundance.

¹ Surah 41 Fussilat Verse 30-32.

² Surah 21 Al Anbiyaa Verse 87.

There are some phrases concerning which the Messenger of Allah, may Allah's blessings and peace be upon him, his family and companions, related that the Fire would not feed on whoever repeated them in his illness and then died. Some of these are:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

“There is no god but Allah, and Allah is the Greatest.”

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ.

“There is no god but Allah, the Only One and no partner, has He.”

لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ.

“There is no god but Allah; the Majestic is He, and All praises to Him.”

لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

“There is no god but Allah; there is no might or power except that of Allah.”

When the patient seems to be approaching death, those of his family and relatives who are present must watch him. If they notice signs of panic and terror, they must remind him of his good works, the immensity of his Lord's mercy, His forgiveness of the sinful, and His pardon of people of remissness. Our predecessors encouraged such behaviour towards people on their deathbed, and some of them sought it from those present at the time of their death. It is a definite obligation that someone who is dying is encouraged to say,

“There is no god but Allah” لَا إِلَهَ إِلَّا اللَّهُ

For he, upon whom be blessings and peace, said,

لَقُّوْا مَوْتَانِكُمْ لَا إِلَهَ إِلَّا اللَّهُ فَإِنَّهُ مَنْ كَانَ آخِرُ كَلِمَتِهِ لَا إِلَهَ إِلَّا اللَّهُ عِنْدَ الْمَوْتِ دَخَلَ الْجَنَّةَ.

“Make [*talqin*] for your dying by saying “There is no god but Allah”, for indeed, someone whose last words are “There is no god but Allah”, will enter the Garden.”

When the dying person says the above once, it is not necessary to ask him to repeat unless he speaks about anything else.

They should also recite the Blessed *Surah* 36 *Ya-Sin* to him. For the Prophet, blessings and peace be upon him, said,

‘Recite *Ya-Sin* to your dying’. اِقْرَءُوا عَلَى مَوْتَاكُمْ سُورَةَ يَس.

It narrated that this makes the departure of the spirit easier, for death, although accompanied by distress and throes, may be rendered comfortable and bearable to some believers.

It is related that the Angel of Death, upon whom be peace, has said, “I am compassionate with believers and gentle.” The dying may be subject to various kinds of temptation and may Allah protect us!

Therefore it is highly recommended that those who are present recite Qur’an in abundance, and mention prophetic narrations [*hadiths*] which condemn the things of the world.

It relates that Satan, may Allah curse him, is nearest to the servant at the time of his death, eager to tempt him, but that,

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ.

“his power is only over those who take him for an ally, and those who commit association.”¹

يُثَبِّتُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ، وَيُضِلُّ اللَّهُ الظَّالِمِينَ.
وَيَفْعَلُ اللَّهُ مَا يَشَاءُ.

“Allah confirms those who believe with the firm saying in the life of the world and the Hereafter, and Allah sends the unjust astray, and Allah does as He wills.”²

The righteous predecessors [*salaf salleh*], may Allah have mercy on them, were very fearful of experiencing a bad ending [*su’al-khatima*]. There are many stories relating to this, and some of them do indeed inspire great fear. And he upon him be peace said,

¹ Surah 16 An Nahl Verse 100.

² Surah 14 Ibrahim Verse 27.

فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ، إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا.

“By the One besides whom there is no other Allah! One of you might do the works of the people of the Garden until only separated from it by an arm’s length, and then that which is written overtakes him, and he does the works of the people of the Fire and enters it. And one of you might do the works of the people of the Fire until nothing remains between him and it but an arm’s length; then that which is written overtakes him, he does the works of the people of the Garden, and so enters it.”

And the Prophet, may peace be upon him, said,

إِنَّ الرَّجُلَ يَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَمَّا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَمَّا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ.

“A man may seem to be doing the deeds and actions of the people of the Garden, yet he is one of the people of the Fire. While a man may seem to be doing the deed and actions of the people of the Fire, yet he is one of the people of the Garden.”

And there are many similar prophetic narrations. According to the ulema, those who are most in danger of ending badly, and may Allah protect us, are those who are careless of their prayers, are habitual alcohol-drinkers, undutiful to their parents, inflict harm on other Muslims or persist in committing major and mortal sins yet fail to repent. He, the Exalted, saying, is indicated this,

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَصْطَوُا السُّوْأَى أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ.

“In the long run evil in the extreme will be the End of those who do evil; for that, they rejected the Signs of Allah, and held them up to ridicule.”¹

¹ Surah 30 Ar Rum Verse 10.

It is incumbent that a Muslim should hope that through Allah's grace, he will not be stripped of the blessing of Islam which had been granted to him from the outset through no effort of his own. He should fear its removal through his lack of gratitude for this blessing, which is the greatest blessing of all.

There was once, among the predecessors, a man who swore by Allah that no one ever feels utterly secure regarding his Islam without being stripped of it. One should, therefore, continuously beseech Allah the Exalted, and implore Him to grant one a good ending.

It is recorded that Iblis, may Allah curse him, once declared, "Someone who asks Allah for a good ending breaks my back, and I say, "Will he never become conceited because of his actions? I fear that he may have understood!"

Then, Imam Alhadad expressed the following prayers,
 اللَّهُمَّ إِنَّا نَسْأَلُكَ بِنُورِ وَجْهِكَ، وَبِحَقِّكَ عَلَيْكَ حُسْنَ الْخِتَمَةِ عِنْدَ الْمَمَاتِ،
 لَنَا وَلِأَحِبَّائِنَا وَلِلْمُسْلِمِينَ، يَا أَرْحَمَ الرَّاحِمِينَ

O our Lord! We ask You by the Light of Your Face, and by Your right over Yourself, to grant us a good ending at the time of death, for us, our loved ones and all the Muslims, O Most Merciful of the Merciful!
 رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

"Our Lord, allow not our hearts to swerve after You have guided us; grant us of Your Mercy, You are the Bestower!"¹

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ.

"Our Lord make us patient, and take our soul to You as Muslims!"²

Facing Death [naza']

It is a prophetic tradition [*sunna*] for the dying man [*naza'*] to lie on his right side, facing the *Qibla*. After he takes his last breath closed his eyes, for, at that time, they will have become fixed upwards. In a

¹ Surah 3 Ala Imran Verse 8.

² Surah 7 Al A'raf Verse 126.

prophetic narration [*Hadith*] stated that “A man’s gaze follows his spirit.”

Those present must ask for much forgiveness and mercy for him and pray for him, for the angels will then say ‘*Amin*’. It is permitted to weep, but courage is better. As for wailing, lamentation, throwing dust on one’s head, slapping one’s cheeks, and rending one’s clothes, these are all expressly forbidden, for many sound *hadiths* have banned them and warned those who do them.

Wishing for death

Wishing for death is discouraged, and so is praying for it, if this is enacted because of difficulties such as sickness, poverty or worldly afflictions. If, however, it is because one fears to be tempted or afflicted in one’s practice of religion, then it becomes permitted, and can sometimes even be recommended. On this subject, he, may blessings and peace be upon him said,

لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لَصُرِّ نَزَلَ بِهِ، فَإِنْ كَانَ لَا بُدَّ مُتَمَنِّيًّا لِلْمَوْتِ فَلْيَقُلْ،
اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَتَوَفِّي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي.

“Let none of you wishes for death because of some hardship which has descended upon you. If you must, then say, “O my Lord! Give me life for as long as life is better for me, and cause me to die when death is better for me”.

He, may peace be upon him also said,

لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ، إِمَّا مُحْسِنٌ، فَلَعَلَّهُ يَزِدُّهُ خَيْرًا، وَإِمَّا مُسِيءٌ، لَعَلَّهُ يَسْتَغْتَبُ.

“Let none of you wishes for death, for one is either doing good, in which case one may gain or doing evil, in which case one may repent.”

Death is inescapable for all. It is a decree which includes ordinary people and the elect; in which Allah has established equality between the powerful and the weak, the lowly and the noble; it is the power which conquered the Caesars and broke the Shahs. For believers, He has rendered it a ‘gift’ where there is nothing like this gift and an elevated state where there is none similar, while for infidels

disbelievers [*kafirun*] and hypocrites [*munaḥfikun*] it is never-ending regrets and final defeat for the soul!

Glorified, is He! The Sovereign, Compeller, Invincible; Who is Unique in having permanence and abiding, is High above death and extinction. He is the First without beginning, the Last without end. And the Almighty says in His Book,

كُلُّ مَنْ عَلَيْهَا فَانٍ. وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ.

“All that is on earth will perish except will abide the Face of your Lord, full of Majesty, Bounty and Honour forever.”¹

And the Exalted says,

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ. لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ.

“Everything that exists will perish except His Face. To Him belongs the Command, and to Him will ye (all) be brought back.”²

And the Exalted also says,

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ. وَإِنَّمَا تُؤْفَقُونَ أَجُورُكُمْ يَوْمَ الْقِيَامَةِ، فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ، وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ.

“Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object of Life. For the life of this world is but goods and chattels of deception.”³

Conclusion for the Second Life

The following are related matters to the above and referring to it. On the authority of Anas bin Malik, may Allah be pleased with him, the Messenger of Allah, may Allah blessings and peace be upon him and his family, said “For a newborn child until he reaches the age of discretion [*baligh*], his good deeds are written to the credit of his

¹ Surah 55 Ar Rahman Verse 26 – 27.

² Surah 28 Al Qisas Verse 88.

³ Surah 3 Ala Imran Verse 185.

parents, while his bad deeds are written neither against him nor against his parents. Once the person reaches the age of discretion and the pen begins to write his acts, Allah, Exalted is He, issues His command to the two angels *Raqib* and *Atid* who accompany him, guard and counsel him. When the man reaches forty years in Islam, Allah gives him security from three matters, madness, leprosy, and vitiligo. When he reaches fifty, Allah makes his reckoning lighter. When the person reaches sixty, Allah grants him to revert to Him as pleases Him. When the man reaches seventy, the inhabitants of Heaven love him. When a person reaches eighty, Allah, Glory belongs to Him, records his good acts and is lenient with his bad ones. When he reaches ninety, Allah forgives him his past sins and those to come, allows him to intercede on behalf of the people of his family, and he becomes Allah's prisoner on the earth. Then, should he be returned to the worst age, so that after having had knowledge he nows knows nothing, Allah continues to record as good acts for him those which the person used to do when he was well, and if he commits an evil act it is not recorded."

This above *hadith* is mentioned by Shaykh Ahmad bin Ali bin Abul-Qasim al-Yamani among the forty *hadith* he has collected regarding the forgiveness of sins that had gone by and sins yet to come.

The Prophet may peace, and blessings be upon him, said,

يَمُوتُ الْمُؤْمِنُ عَلَى مَا عَاشَ عَلَيْهِ يُبْعَثُ عَلَى مَا مَاتَ عَلَيْهِ.

"A believer dies by what he had lived in, and is resurrect by what he had died in."

He, may peace and blessings be upon him said,

إِذَا أَرَادَ اللَّهُ بِالْعَبْدِ خَيْرًا غَسَلَهُ. قِيلَ: وَمَا غَسَلُهُ؟ قَالَ: يُوقِّفُهُ لِعَمَلٍ صَالِحٍ قَبْلَ مَوْتِهِ.

"When Allah wishes good for His servant, He wishes him up'. They said: "How does He wish him up?" And he replied, "He blesses him with success in doing good before he dies."

Once when a funeral procession went by him, he may peace be upon him said,

مُسْتَرِيحٌ وَمُسْتَرَاخٌ مِنْهُ! قَالُوا : يَا رَسُولَ اللَّهِ مَا الْمُسْتَرِيحُ؟ وَالْمُسْتَرَاخُ مِنْهُ؟
 قَالَ : الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللَّهِ، وَالْعَبْدُ الْفَاجِرُ
 يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالْدَّوَابُّ.

“Delivered or delivered from it!” So they asked, “O Messenger of Allah! What is deliver? And what is delivered from?” He replied, “Allah’s believing slave is delivered from the hardship of the world and its harm into His Mercy. As for a depraved person, the people, towns, trees and animals are delivered from him.”

And he, may Allah’s blessings and peace be upon him and his family, said to Abu Dharr,

يَا أَبَا ذَرٍّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ، وَالْقَبْرُ أَمْنُهُ، وَجَنَّةٌ مُصِيرُهُ. يَا أَبَا ذَرٍّ إِنَّ الدُّنْيَا جَنَّةُ
 الْكَافِرِ، وَالْقَبْرُ عَذَابُهُ، وَالنَّارُ مُصِيرُهُ.

“O Abu Dharr! The world is the prison of the believer, the grave his place of safety, and the Garden his end. O Abu Dharr! The world is the Garden of the disbeliever; the grave is his torment, and the Fire his end.”

Ibn ‘Abbas, may Allah be pleased with him, said, “If you see death nearing a man, give him good tidings, so that he may meet his Lord thinking well of Him, and if you see him well and alive, put fear into him.”

Ali, may Allah be pleased with him, said, “When a believer dies the place where he used to pray weeps for him, and so does the place from which his deeds used to ascend to Heaven.” Then he recited,

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ.

“The heaven and the earth wept not for them.”¹

And he, may blessings and peace be upon him, said,

¹ Surah 44 Ad-Dukhan Verse 29. This referring to other than the believers.

مَنْ وَافَقَ مَوْتُهُ عِنْدَ انْقِضَاءِ رَمَضَانَ دَخَلَ الْجَنَّةَ، وَمَنْ وَافَقَ مَوْتُهُ عِنْدَ انْقِضَاءِ عَرَفَةَ دَخَلَ الْجَنَّةَ، وَمَنْ وَافَقَ مَوْتُهُ عِنْدَ انْقِضَاءِ صَدَقَةِ دَخَلَ الْجَنَّةَ.

“Someone whose death coincides with the end of Ramadan enters the Garden, and someone whose death coincides with the conclusion of Arafat enters the Garden, and someone whose death coincides with the close of his charity enters the Garden.”

And he, may peace be upon him said,

مَنْ مَاتَ لَيْلَةَ الْجُمُعَةِ أَوْ يَوْمَ الْجُمُعَةِ، أُجِيزَ مِنْ عَذَابِ الْقَبْرِ، وَجَاءَ يَوْمَ الْقِيَامَةِ وَعَلَيْهِ طَابَعُ الشُّهَدَاءِ.

“Someone who dies on a Thursday night or a Friday is given protection against the torment of the grave, and shall arrive on the Day of Rising with the marks of the martyrs.”

Chapter Three

The Third Life The Intermediate Realm [*Alam Barzakh*]

The third life extends from the time a man leaves this world at death until the moment he rises from his grave at the blowing of the Horn.

This period is the Intermediate Realm [Barzakh]. Allah, the Exalted say,

وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ.

“And behind them is a partition [*barzakh*] until the day they are raise.”¹

When a Muslim dies, and his death is confirmed, he has to be ready for the grave. Thus the body [*janaza*] must be washed, shrouded, and prayed over, all of which must follow according to the Prophetic practices [*Sunna*]. His relatives, neighbours and friends must be informed, and also the people of goodness [*khair*] and virtue [*soleh*], so that they may pray and ask mercy for him and attend his funeral.

¹ Surah 23 Al Mukminin Verse 100.

It is recommended that whoever is informed of the death of his brother Muslim should say,

إِنَّ لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. اللَّهُمَّ اجْعَلْ كِتَابَهُ فِي عَلِيٍّ، وَاتَّكِبْهُ عِنْدَكَ مِنَ الْمُحْسِنِينَ،
وَاحْلُقْهُ فِي أَهْلِهِ فِي الْعَاثِرِينَ. وَاعْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ.

“ ‘To Allah, We belong, and to Him is our return’¹ O my Lord! Place his record in ‘Illyiyyin², record him as a man of excellence [*muhsin*], provide a successor for him in caring for his family in the ephemeral world, and forgive him and us, O Lord of the Worlds!”

Next, one can pray some more for him, and praise him as a good man, for the Prophet, may blessings and peace be upon him, said,

أَذْكُرُوا مَحَاسِنَ مَوْتَاكُمْ، وَكُفُّوا عَن مَسَاوِيهِمْ.

“Mention the goodness of your dead, and refrain from mentioning their wickedness.”

أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ، فَمَنْ أَثْنَيْتُمْ عَلَيْهِ خَيْرًا، كَانَ عَلَيْهِ كَذَلِكَ.

“You are Allah’s witnesses on earth, thus those whom you praise as good then he will be praiseworthy justly.”

However, avoid exaggerated praises bordering on or becoming lies.

The Intermediate Realm [*barzakh*] is the abode which lies between the world [*dunia*] and the afterlife [*akhirat*]. It has more affinity with the latter and is, in fact, a part of it. It is a place where spirits and spiritual things are predominant, while physical bodies are secondary but shares with the spirits in their experiences, whether felicity and joy or torment and grief.

Spirits endure, while bodies decay and gradually dissolve so that nothing remains except the lowest tip of the spine, from which they will be formed anew at the Resurrection, as is recorded in hadith.

¹ Surah 2 Al Baqara Verse 156.

² Surah 83 Al- Mutaffinin Verse 18-21. The book [*Illyiyyin*] where the acts of the righteous are recorded.

The exception is the bodies of the Prophets, upon them be blessings and peace, for they are alive in their graves, and so are the martyrs who died in Allah's path. Allah, the Exalted say,

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا. بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ.

“Do not think that those slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord.”¹

There is a sound report that states that “their spirits will be inside green birds which freely move in the Garden, and retire into lanterns attached to the Throne.” It is related that “the souls of believers will be inside white birds which feed on the Garden's fruits.”

Merits of Escorting Funeral

Much reward lies in escorting funerals, praying for the dead and attending their burial. In a sound hadith narration, its report,

إِنَّ مَنْ شِيعَ جَنَازَةَ مُسْلِمٍ حَتَّى يُصَلَّى عَلَيْهَا، كَانَ لَهُ قِيرَاطٌ مِنَ الْأَجْرِ. فَإِنْ بَقِيَ مَعَهَا حَتَّى دَفَنَهَا كَانَ لَهُ قِيرَاطَانِ. وَالْقِيرَاطُ مِثْلُ جَبَلِ أُحُدٍ.

“Anyone who escorts the funeral procession of a Muslim until he prays for him shall receive one measure of the reward. If the person remains until the *Jenaza* is buried, he receives two measures, and that each measure is the size of Mount Uhud.”

And it has also been narrated that

إِنَّ مَنْ شِيعَ جَنَازَةَ أَخِيهِ الْمُسْلِمِ أَمَرَ اللَّهُ الْمَلَائِكَةَ أَنْ تُشِيعَ جَنَازَتَهُ وَتُصَلِّيَ عَلَيْهِ إِذَا مَاتَ.

“Indeed, whenever someone escorts the funeral of his brother Muslim, Allah orders the angels to escort his funeral and pray over him when he dies.”

It is recommended that people who have died be moved quickly to their graves.

¹ Surah 3 Ala Imran Verse 169.

As the Prophet, may blessings and peace be upon him said,
 إِذَا وُضِعَتِ الْجَنَازَةُ وَاحْتَمَلَهَا الرِّجَالُ فَإِنْ كَانَتْ صَالِحَةً قَالَتْ قَدِّمُونِي قَدِّمُونِي، وَإِنْ
 كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ يَا وَيْلَتَا إِلَى أَيْنَ تَذْهَبُونَ يَا.

“When a funeral procession is ready, and those men in attending lift him if the demised person had been righteous, it says: “Advance! Advance!” If, however, the dead person had been opposite, it would say: “Woe is me! Where are you taking me?”

He, may blessings and peace be upon him also said,
 أَسْرِعُوا بِالْجَنَازَةِ فَإِنَّ تَكُنْ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ، وَإِنْ تَكُنْ سَوَى ذَلِكَ فَشَرٌّ
 تَضْعُونَهُ عَنْ رِقَابِكُمْ.

“Make haste with the funeral procession. If the deceased was righteous, you are taking the person soul on to goodness, whereas if the deceased was otherwise, it is an evil which you will unload from your necks.”

The dead person perceives and is aware of those who wash, shroud and bury him. It was said that his spirit is held by an angel who stands near him and walks with it in his funeral so that he hears all that is said about him, whether good or evil.

The Torment of the Grave

When he put down in his grave, it is recommended that those who laid him there say,

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ.

“In the name of Allah, and according to the religion of the Messenger of Allah.”

It is also recommended that those who are near the grave put three handfuls of dust on it, saying with the first handful,

“From it (the Earth) did We create you.”¹ مِنْهَا خَلَقْنَاكُمْ.

¹ Surah 20 Ta Ha Verse 55

And with the second handful of earth,

“Into it shall We return you.”

وَفِيهَا نُعِيدُكُمْ.

And with the third,

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى.

“And from it, We shall bring you out once again.”

Then dust or earth should be very gradually and gently poured over him until the grave is filled and evened, after which the people present should remain for a while reading Qur'an, and asking forgiveness and firmness for him, for according to a hadith this is the time when the two angels, *Munkar* and *Nakir*, who are the grave's tormentors question him. They will ask,

“Who is your Lord?”

مَنْ رَبُّكَ؟

“What is your religion?”

وَمَا دِينُكَ؟

“Who is your Prophet?”

وَمَنْ نَبِيِّكَ؟

Those whom Allah gives strength then reply,

“My Lord is Allah,”

اللَّهُ رَبِّي،

“And Islam is my religion,”

وَالْإِسْلَامُ دِينِي،

“And Muhammad is my Prophet.”

وَمُحَمَّدٌ نَبِيِّي.

But those whom Allah allows to astray will be confused and hesitating, just as in the world they had been doubtful, tortuous, neglectful of Allah's orders, and prone to violate His prohibitions. They reply,

“Er! Er! I do not know!”

هَاهُ هَاهُ لَا أَدْرِي!

As has been mention in sound hadiths. They will then strike him, and his grave will tighten around him and fill with torture.

However, for the firm believer, whose faith is established and observance during his life, he will be given glad tidings by the angels,

his grave will be spacious and filled with both light and delight, his good works will surround him, his prayers, fasts, charity, recitations of Qur'an, and remembrance of Allah the Exalted; all these things will drive away any terrors or fears that may come near him.

As he, may blessings and peace be upon him said,

الْقَبْرِ إِمَّا رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةً مِنْ حُفْرِ النَّارِ.

“The grave is either one of the Garden’s meadows or one of the Fire’s pits.”

And he, may blessings and peace be upon him also said,

مَا رَأَيْتُ مَنْظَرًا إِلَّا وَالْقَبْرُ أَفْظَعُ مِنْهُ

“I have never seen anything more terrifying than the grave”.

Whenever Uthman bin Affan, may Allah be pleased with him, came near a grave he wept so much that his beard became wet. Someone once remarked to him that when he mentioned the Garden and the Fire, he never cried as much, and he said, “I heard the Messenger of Allah said, “The grave is the first of the Hereafter’s stages. If one is saved from it, then what comes next is easier, but if one is not saved from it, then what comes next is even harder.” ”

He, may Allah’s blessings and peace be upon him, said,

إِنَّ لِلْقَبْرِ ضَعْفَةً وَلَوْ أَحَدٌ نَجَا مِنْهَا لَنَجَا سَعْدُ ابْنُ مُعَاذٍ.

“The grave has an oppressive tightness, and were it possible for anyone to escape this, Sa’d bin Mu’adh would have done so.”

For he is the one for whom the Throne of the All-Merciful shook.

It is reported that the torment of the grave is mostly the consequence of three things, slander, defamation and not guarding oneself against being soiled with urine. There are two prophetic narrations, relating to this,

عَامَّةَ عَذَابِ الْقَبْرِ مِنَ الْبَوْلِ.

“Much of the grave’s torment is from urine.”

And there is the incident in which when he, may Allah blessings and peace be upon him, his family and companions, heard two men being tormented in their graves, he asked for palm twigs and put them on their graves, saying that their suffering might be relieved to a certain extent for as long as they remained moist. He then remarked that they were being tormented and not for committing anything major. One of them had become used to defamation, and the other did not clean himself from urine.

He, may Allah's blessings and peace be upon him, his family and companions, frequently asked protection from the grave's torment, and urged others to include this in their supplications following the final sitting recitation [*tashahhud*] of every ritual prayer, and in their evening and morning invocations.

The grave's torment is real, and so is its bliss, bliss for the people of faith and obedience, torture for those of disbelief, hypocrisy, evil and rebellion. Each of the two groups differs in the intensity of bliss or torment in proportion to how they differed in the world in their deeds of those actions which attract reward and pleasure or chastisement and pain.

Spirits are subject to the grave's bliss or torment much more than bodies, although both share in it. There are differences of opinion among scholars, but the truth is if Allah is willing, as we said, that both spirits and bodies are subject to the grave's bliss or torment.

How the Living may help the Dead

Praying for the dead, asking forgiveness for them and giving charity by those left behind on their behalf are some of the actions Allah causes the dead in their graves to benefit from and be protected. There are many prophetic narrations [*Hadiths*], reports and historical recordings about this, and many excellent and virtuous people have witnessed it in their dreams.

In a prophetic narration, Sa'd ibn 'Ubada, may Allah be pleased with him, once asked to the Messenger of Allah, may Allah's blessings and peace be upon him, his family and companions, "My

mother's soul departed suddenly, and had she been able to speak she would have given alms. Would it bring benefit to her if I did so on her behalf?" "Yes!" he replied. So he dug a well (for people to take water from) and said, "This is on behalf of Sa'd's mother."

And another man said, "O Messenger of Allah! My parents have died. Is there anything left with which I may be of good service to them?" And he replied, "There are four things: praying and asking forgiveness for them, carrying out their promises, being good to their friends, and giving proper attention to those kinship bonds which could only have been attended to by them."

It was related that he, may blessings and peace be upon him said, "Were it not for the living, the dead would have been doom." In other words, if not because of the prayers, requests for forgiveness and for mercy which they receive.

And he, may blessings and peace be upon him, said, "My Nation is a nation covered with mercy. Its members enter their graves with sins like unto the mountains, and leave their graves forgiven because the living has asked forgiveness for the dead."

It was related that the gifts of alms, prayers, and Quranic recitation sent by the living to the dead reach them carried by the angels on plates of light, and adorned with silk handkerchieves, and they say to them, "This gift is from so-and-so", and in this way, they find joy and delight.

Once it was related to us that a dead man was seen in a dream and, upon being questioned about his state, said that he had been greeted by an angel who attempted to burn his face with a flame held in his hand. But one of the living prayed, "Allah have mercy on so-and-so!" and the flame went out.

One of the greatest things which one may offer to the dead is to recite Qur'an and send its reward for him, and this is of great benefit and blessings.

The Muslims have agreed on this everywhere throughout the ages, the majority of scholars and virtuous people have recommended it, and there are *hadiths* to confirm this. Although these *hadiths* have weak chains of transmission, there is a principle, as the *hadith* scholar al-Suyuti, may Allah show him His mercy said that “Weak *hadiths* may be acted upon when they indicate acts of goodness.” Admittedly, these are indeed acts of goodness.

Among the most beneficial thing to offer to the dead is the Qur’an, all of which is blessed and beneficial, while eleven times *Surah* 112 *al-Ikhlās* is the most helpful and this has seen in many blessed dreams.

It is highlight recommended that each person should recite this noble *surah* the said number of times either each night and day, or more or less, or even only on Thursday night and offer the reward to his parents, teachers and all those who had rights over him. He must not forget his dead ones when he prays, asks forgiveness, or gives alms, lest he, in turn, be forgotten after his death, for the one who remembers is remembered, and the one who forgets is forgotten. Benevolence goes ahead of you, and Allah, the Exalted affirmed this,

إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا.

“Verily We shall not suffer to perish the reward of any who do a single righteous deed.”¹

Visiting [*Ziarah*] Graves

You should know that it is recommended to visit graves. The Messenger of Allah, may Allah’s blessings and peace be upon him, his family and companions, permitted this after having at first forbidden it. It contains benefits both for the living visitor and the dead person who receives the visit. The Prophet, may blessings and peace be upon him, said,

زُورُوا الْقُبُورَ فَإِنَّهَا تُدَكِّرُ الْمَوْتَ.

“Visit graves, for they are a reminder of death.”

¹ Surah 18 Al Kahfi Verse 30.

And he, peace be upon him, also said,

كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ إِلَّا فَرُورُهَا فَإِنَّهَا تُزْهِدُ فِي الدُّنْيَا وَتُذَكِّرُ الْآخِرَةَ.

“I used to forbid you to visit graves, but now you should visit them. They render one able to do without the things of the world, and remind one of the Hereafter.”

And he, peace be upon him, also said,

مَا مِنْ رَجُلٍ يَزُورُ قَبْرَ أَخِيهِ وَيَجْلِسُ إِلَيْهِ إِلَّا اسْتَأْنَسَ بِهِ وَرُدَّتْ عَلَيْهِ رُوحُهُ حَتَّى يَمُوتَ مِنْ عِنْدِهِ.

“No man visits the grave of his brother and sits by it but that he the dead man finds solace in this, having his spirit restored to him until the visitor departs.”

And he, peace be upon him, also said,

آتَسُّ مَا يَكُونُ الْمَيِّتُ فِي قَبْرِهِ إِذَا رَأَاهُ مَنْ كَانَ يُحِبُّهُ دَارِ الدُّنْيَا

“A dead person in his grave is never more comforted than when those that he loved in the world pay him a visit.”

It is incumbent upon a visitor enters the cemetery or passes by it he should say,

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَأَتَاكُمْ مَا تُوعَدُونَ عَدَا مُؤَجِّلُونَ، وَإِنَّا بِإِشَاءِ اللَّهِ بِكُمْ لَاحِقُونَ. أَنْتُمْ لَنَا سَلَفٌ وَنَحْنُ لَكُمْ تَبِعٌ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ. اللَّهُمَّ اغْفِرْ لَنَا وَلَهُمْ.

“May peace be upon you, O the place of rest for the believers. That which you were promised has come to you. We are granted respite until tomorrow. And Allah willing, we will rejoin you. You are our predecessors, and we are your followers. We ask Allah to give us and your wellbeing. O our Lord, forgive them and us.”

It is recommended to visit the cemetery on Thursday night, Friday, Friday night until sunrise and on Monday, for it is said, and this is supported by various narrations, that the spirits of the dead return to their graves at those times.

The visitor must ask for forgiveness and mercy for them, read whatever Qur'an he can and make over the reward to them; he should remember that soon he will go to the same end, and learn the lessons to be drawn from their condition.

When he visits the graves of his parents, relatives or anyone else who had rights over him, he must sit with unhurried serenity, pray for them, and ask abundantly for forgiveness, for they rejoice at this, and are glad.

Similarly, when he visits the graves of righteous people, he should pray in abundance, for prayers are answered at many such places, as has often been experienced. The tomb of Imam Musa al-Kazim, the son of Imam Ja'far al-Sadiq, is known in Baghdad as the 'Proven Medicine', [*Tiryaq Mujarrab*] that is, for prayers to be answered and worries to be relieved, and so is the tomb of Ma'ruf al-Karkhi, also in Baghdad.

Some of the noble houses of the 'Alawi Sayyids used to sit at the tomb of our master al-Faqih al-Muqaddam for such long periods, in the heat of the sun, that sweat could have wrung from their clothes, yet they were unaware of this because of their profound concentration in prayer. Similar report of Shaykh 'Abdullah ibn 'Ali and others.

As for rubbing tombs and kissing them, these are distasteful practices which are to be discouraged. Even worse is the custom of circling them.

Some learned have said that if it not possible to stand facing the direction of dead's face, to stand facing the top of the buried person's head. They claim that it is better as the demised are more aware of those who are before their faces, but Allah knows best.

You should know that the deeds of the living are shown to their dead families and relatives. If these deeds are good, they rejoice and are optimistic, and they pray for them to have firmness and integrity. But if these deeds are otherwise, they feel sad and hurt, and they pray for them to be guided and given success in doing good.

Then he, may blessings and peace be upon him said,
 إِنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَى أَقَارِبِكُمْ وَعَشَائِرِكُمْ مِنَ الْأَمْوَاتِ فَإِنْ كَانَ خَيْرًا اسْتَبَشَرُوا وَإِنْ
 كَانَ غَيْرَ ذَلِكَ قَالُوا، "اللَّهُمَّ لَا تُمِتْهُمْ حَتَّى تَهْدِيَهُمْ كَمَا هَدَيْتَنَا".

“Your deeds are shown to your dead relatives and kin. If they are good they rejoice, and if they are otherwise they say, “O our Lord! Do not let them die before You guide them as You guided us!” ”

He, may blessings and peace be upon him also said,
 تُعْرَضُ الْأَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْاِثْنَيْنِ عَلَى اللَّهِ تَعَالَى، وَتُعْرَضُ عَلَى الْأَنْبِيَاءِ وَعَلَى
 الْأَبَاءِ وَالْأُمَّهَاتِ يَوْمَ الْجُمُعَةِ، فَيَفْرَحُونَ بِحَسَنَاتِهِمْ وَتَزْدَادُ وُجُوهُهُمْ نُورًا وَإِشْرَاقًا، فَاتَّقُوا
 اللَّهَ وَلَا تُؤْذُوا مَوْتَاكُمْ.

“Your deeds are shown to Allah on Mondays and Thursdays and are shown to the Prophets, fathers and mothers on Fridays. They rejoice at your good deeds, and their faces grow in radiance and the light. Therefore be mindful of your deeds and fear Allah, and do not distress your demised!”

Conclusion for the Third Live

In matters related to the above, you should know that all creatures shall be assembled in the Intermediate Realm [*Alam Barzakh*] in the period between the Two Blasts, for at that time not a single creature will remain alive.

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ.

“The Horn is blown, and all who are in the heavens and earth fall in a swoon, except those as it will please Allah to exempt.”¹

All living creatures shall die at this ‘First Blast’, at which and thus only Allah, the Living, the Self-Subsistent shall remain, and this is the first phase of the Rising. After which, the second phase is when all the dead are returned to life, by the permission of Allah the Exalted, as He, the Exalted says,

¹ Surah 39 Az-Zumar Verse 68.

ثُمَّ تُفَحِّ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ.

“Then will a second one be sounded, when, behold, they will be standing and looking on!”¹

Between the two Blasts are forty years. For those whom Allah exempt as in His saying above ﴿مَنْ شَاءَ اللَّهُ﴾ there are various opinions as to who they are. Some commentators say that they are the Angels, others say they are the Prophets, others still claim that they are the martyrs and this opinion is the preferable one; and views other than these also exist.

And the Prophet, may peace be upon him said,

يَخْرُجُ الدَّجَالُ فِي أُمَّتِي، فَيَمُكُّثُ أَرْبَعِينَ.

“The Dajjal will be raised among my Nation, and shall remain for forty.”

The narrator of this account said that he did not know whether this meant forty days, months or years.

“Then Allah will send Isa (Jesus) son of Mary, may blessings and peace be upon him, who will look like ‘Urwa ibn Mas‘ud al-Thaqafi, may Allah be pleased with him, who will stalk him, and destroy him.” Then people will live for seven years during which there will be no enmity between any two people.

Then Allah will send a cold wind from the direction of Syria [*Shams*] which will grasp anyone with as much as an atom’s weight of goodness, or he may have ‘faith’, or even if he should enter into the bowels of a mountain, it will follow him there and extinguish him.

Those who will remain will be the worst of people, moving like wild birds, wearing the skins of predatory beasts, recognising no good, disapproving of no evil, and Satan will appear to them, saying, “Will you not obey my call?” They will answer, “We are not sure what we should do?” He will command them to worship idols, and as they do

¹ Surah 39 Az-Zumar Verse 68.

this, their provision will come to them, and their lives will be comfortable.

Then the Horn will be blown, and all those who hear it will cock their heads to one side, listening and the first to hear it will be a man who covered his camel's drinking-pond with clay.

After which everyone will swoon or drop as in unconscious. Then Allah will send down a drizzling rain, which will make the bodies grow alive again. At the second Blast, they will stand, waiting, and it will be said to those who are present, "O people come before your Lord,

وَفُفُّوْهُمْ إِنَّهُمْ مَسْئُولُونَ.

"Let them stand, for they are to be question."¹

Then it will be said, "Bring those Fire's contingent!" "How many from how many?" "From every thousand, nine hundred and ninety-nine!"

Just as He, the Exalted says,

يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا.

"And this will be the day which renders children grey-haired."²

Similar to His saying,

يَوْمَ يُكْشَفُ عَنْ سَاقٍ.

"On the day when all the disaster befalls in earnest."³

And he said may blessings and peace be upon him,

لَا تَقُومُ السَّاعَةُ عَلَى أَحَدٍ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ.

"The Hour will not come for as long as someone still says "Allah"."

In another narration,

فَيَبْقَى شِرَارُ النَّاسِ يَتَهَارِجُونَ فِيهَا تَهَارِجُ الْحُمْرِ عَلَيْهِمُ تَقُومُ السَّاعَةُ.

¹ Surah 37 As Saffat Verse 24.

² Surah 73 Al Muzzammil Verse 17.

³ Surah 68 Al Qalam Verse 42.

“Evil people will remain, living like donkeys in chaotic depravity; it is upon them that the Hour shall come.”

And he, may blessings and peace be upon him, said,
يَقْبِضُ اللَّهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَئِنَّ مَلُوكُ
الْأَرْضِ؟

“Allah will grasp the earth on the Day of Rising, fold up the heavens in His right hand and say, “I am the King! Where are the kings of the earth?”

And he said, may blessings and peace be upon him,
يَطْوِي اللَّهُ عَزَّ وَجَلَّ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُهَا بِيَدِهِ الْيُمْنَى، ثُمَّ يَقُولُ: أَنَا
الْمَلِكُ أَئِنَّ الْجَبَّارُونَ أَئِنَّ الْمُتَكَبِّرُونَ، ثُمَّ يَطْوِي الْأَرْضَ بِشِمَالِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ
أَئِنَّ الْجَبَّارُونَ أَئِنَّ الْمُتَكَبِّرُونَ؟

“Allah will fold up the heavens on the Day of Rising, take them in His right hand, then say: “I am the King! Where are the tyrants? Where are the arrogant?” He will then fold up the earth in His left hand and say: “I am the King! Where are the tyrants? Where are the arrogant?” ”

And he said, may blessings and peace be upon him,
يُدْرُسُ الْإِسْلَامُ كَمَا يُدْرَسُ التَّوْبُ حَتَّى مَا يُدْرَى مَا صِيَامٌ وَلَا صَلَاةٌ وَلَا نُسْكٌ وَلَا
صَدَقَةٌ، وَيُسْرَى عَلَى كِتَابِ اللَّهِ فِي لَيْلَةٍ فَلَا يَبْقَى فِي الْأَرْضِ آيَةٌ، وَتَبْقَى طَوَائِفٌ مِنَ
النَّاسِ مِنْهُمْ الشَّيْخُ الْكَبِيرُ وَالْعَجُوزُ يَقُولُونَ: أَذْرَكْنَا آبَاءَنَا عَلَى هَذِهِ الْكَلِمَةِ لَا إِلَهَ إِلَّا
اللَّهُ فَنَحْنُ نَقُولُهَا.

“Islam will wear out, in the way a garment becomes worn out; until no one will know what fasting, prayer, pilgrimage or charity might be. One night, the Book of Allah the Exalted will be taken up so that not one verse will remain on earth. Some groups of people will remain in which old men and women will say, “We remember that our parents used to say “There is no god but Allah”, and so we say it too.” ”

And he may blessings and peace be upon him, also said,

إِنَّكُمْ لَا تُرَوْنَ السَّاعَةَ حَتَّى تُرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ: أَوَّلُهَا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، ثُمَّ الدُّخَانُ، ثُمَّ الدَّجَالُ، ثُمَّ الدَّابَّةُ، ثُمَّ خُثُوفٌ: حُسْفٌ بِالْمَشْرِقِ وَحُسْفٌ بِالْمَغْرِبِ وَحُسْفٌ بِجَزِيرَةِ الْعَرَبِ، وَخُرُوجُ عِيسَى ابْنِ مَرْيَمَ وَخُرُوجُ يَأْجُوجَ وَمَأْجُوجَ، وَيَكُونُ آخِرَ ذَلِكَ نَارًا تَخْرُجُ مِنَ الْيَمَنِ مِنْ قَعْرِ عَدَنَ.

“You will not see the (final) hour until you will see ten signs: The first of which is the sun rising from the West, then the Smoke, then the Dajjal, then the (talking) Beast, three eclipse, one in the East, one in the West, and one in the Arabian peninsula, the appearance of Jesus, upon whom be peace, then Ya’juj and Ma’juj, and the last will be a fire coming out of the Yemen, from the lower part of Aden.”

You should know that knowledge of when the Hour will come is possessed only by Allah the Exalted. No-one else knows it. For He the Exalted say,

فَلَنْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي، لَا يُجَلِّيْهَا لَوْفَتِهَا إِلَّا هُوَ.

“Say: “The knowledge thereof is with my Lord (alone): None, but He can reveal as to when it will occur.””¹

He the Exalted also says,

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ.

“Indeed, with Him is the knowledge of the Hour.”²

What has been shown to the created beings are signed and conditions that the time is coming closer and which indicate its imminent advent. Many of these, which are described in many sound hadiths, have already come about, and only the major ones such as the sun rising from the West, the Dajjal, may Allah curse him!, the Beast of the Earth and the coming of Isa (Jesus) upon him be peace are yet to come.

¹ Surah 7 Al Araf Verse 187.

² Surah 43 Az Zukhruf Verse 85.

Chapter Four

The Fourth Life Judgment Day

The Fourth Life extends from the time when a person leaves his grave for the resurrection and gathering, until the moment when those who are destined to enter the garden enters it and those who are destined to enter hell enters it.

Allah, Who is High and Majestic, shall command Israfil, upon whom be peace, to blow the horn a second time. He, the Exalted says,

وَنُفِّخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ.

“The trumpet shall be sounded when behold! from the sepulchres (men) will rush forth to their Lord!.”¹

He, the Exalted says,

ثُمَّ نُفِّخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ.

“Then will a second one be sounded, when, behold, they will be standing and looking on!”²

He, the Exalted says,

¹ Surah 36 Yaa Sin Verse 51.

² Surah 39 Az-Zumar Verse 68.

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا. قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ،
وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ.

“The Unbelievers think that they will not be raised (for Judgment). Say, “Yea, By my Lord! You shall surely be raised: then you shall be told (the truth) of all that you did. And that is easy for Allah.”¹

He, the Exalted says,

مَا خَلَقُكُمْ وَلَا بُعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ. إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ.

“And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things).”²

He, the Exalted says,

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ. إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ. قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ. ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ، إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

“See they not how Allah originates creation, then repeats it: truly that is easy for Allah. Say, “Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things.”³

He, the Exalted says,

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ، وَأَنَّهُ يُحْيِي الْمَوْتَى، وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا، وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ.

“This is so because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things. And certainly, the Hour will come: there can be no doubt about it, or about (the fact) that Allah will raise all who are in the graves.”⁴

¹ Surah 64 Taghaabun Verse 7.

² Surah 31 Luqman Verse 28.

³ Surah 29 Al Ankabut Verses 19-20.

⁴ Surah 22 Al Haj Verses 6-7.

He, the Exalted says,

وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ. إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَى. إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

“And among His Signs in this: thou seest the earth barren and desolate; but when We send down rain to it, it is stir to life and yields increase. Truly, He Who gives life to the dead earth can surely give life to men who are dead. Indeed, He has power over all things.”¹

He, the Exalted says,

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ. قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ.

“And he makes comparisons for us and forgets His own (origin and) Creation. He says, “Who can give life to (dry) bones and decomposed ones (at that)?” Say, “He will give them life Who created them for the first time! Indeed, He is Well-versed in every kind of creation!”²

Abu Razin al-‘Uqayli, may Allah be pleased with him, said, “I once asked, “O Messenger of Allah! How does Allah originate creation, and what is the sign of that in his creation?” He replied, “Have you never crossed your people’s valley when it was barren, then crossed it again when it was swaying with greenery?” I said, “Indeed I have!” and then he told me, “That is his sign in his creation.”

The Beginning of the Day of Rising

In his book called *The Memorial*, al-Qurthubi, may Allah show him mercy, mentions a long hadith narrated by Abu Hurairah, may Allah be pleased with him. He said, “The Messenger of Allah, may Allah blessings and peace be upon him, once spoke to us, a group of his Companions” and, he narrated the long *hadith* until he came to His sayings, Majestic is His Praise and Holy are His Names,

¹ Surah 41 Fussilat Verse 39

² Surah 36 Yaa Sin Verse 78-79.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ، وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ.

“One day, the earth will be changed to a different earth, and so will be the heavens, and (men) will be marshalled forth, before Allah, the One, the Invincible.”¹

After which he said that the Messenger of Allah continued thus, “He will level it, then spread it just like an ‘Ukazi’² leather rug is spread, so that, (as He, the Exalted says,)

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا.

“Nothing crooked or curved will you see in their place.”³

Then, Allah will drive the people in one cry,

“Verily, it will be but a single Compelling Cry,”⁴ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ.

And they will be in the “changed” earth in the same state they had been in before they were human, those who were inside it will be inside it, and those who were on its surface will be on its surface.

Then Allah will send down upon you from beneath the Throne water called The Life [*al-Hayawan*], and it shall rain for forty days until the water has risen twelve arm lengths above you.

Then He will give His command to the bodies, which will grow just as plants and vegetables grow, until, when your bodies are fully formed as they had been, Allah, the Exalted, shall declare, ‘let the Bearers of the Throne return to life!’ and this will take place.

Then, ‘let Gabriel, Mika’il, and Israfil come back to life!’ and Israfil will be command to take the horn, after which Allah, the Exalted, will call the spirits, which will be brought to him, the Muslims glowing with light, the others dark, and he will cast them into the horn. Then, He will say to Israfil, ‘Blow the Resurrection Blast!’ he blows, and the spirits fly out like bees, filling the space between heaven and

¹ Surah 14 Ibrahim Verse 48.

² Ukazi is a town near Mecca famous for its leather carpets.

³ Surah 20 Ta Ha Verse 107.

⁴ Surah 79 an-Nazi‘at Verse 13.

earth. And Allah will say, “By My Might and Majesty! Let each spirit return to its body!” And the spirits will repair to their bodies, enter through the nostrils, and spread as venom spreads in a man who is bitten.

Then the earth shall split apart from around you, and I shall be the first for whom it shall do so. You will emerge as young people of thirty-three years old, while the language on that day will be Syriac.

فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ.

“When behold! from they will rush forth to their Lord!”¹

مُهِطِعِينَ إِلَى الدَّاعِ. يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ.

“Hastening, with eyes transfixed, towards the Caller! “Hard is this Day!”, the Unbelievers will say.”²

ذَٰلِكَ يَوْمُ الْخُرُوجِ.

“That will be the Day of Resurrection.”³

وَحْشَرْنَاهُمْ فَلَمْ نُعَادِرْ مِنْهُمْ أَحَدًا.

“And We shall gather them, all together, nor shall We leave out any one of them.”⁴

The Horn [*shur*] is a mammoth tusk made of light, no one knows its size except Allah, the Exalted, and what is left of the human being is a small vegetable like mushroom [*atTurthuur*⁵].

It is mention in a prophetic narration [*hadith*] that humans rot away entirely, except one bone, the tip of the sacrum, which is a tiny bone at the end of the spine. When Allah, Who is of Mighty Ability, wishes to resurrect humankind, the sky pours down rain which

¹ Surah 36 Yaa Sin Verse 51.

² Surah 54 Al Qamar Verse 8.

³ Surah 50 Qaf Verse 42.

⁴ Surah 18 Al Kahf Verse 47 as mentioned in a Hadith.

⁵ It is a parasitic plant of the Sumerian species, a long tapered species such as mushrooms growing in the desert of Egypt and around the Mediterranean Sea.

resembles male sperm, after which they grow from the places where they were buried, in the way that crops grow. Then he resurrects Israfil, upon whom be peace, and commands him to blow the horn for the resurrection.

The spirits will then be returned to their bodies and brought back to life, by the leave of Allah, the Exalted. The earth splits open to let them out, graves are overturned, and the bodies and spirits are summoned to stand before Allah, the Exalted, on the Day of the Resurrection.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا. وَعُرْضُوا إِلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ. بَلْ زَعَمْتُمْ أَلَّنْ نَعْلَ لَكُمْ مَوْعِدًا.

“And on the day when We cause the mountains to move, and you see the earth emerging, and We assemble them and leave not one of them. Then they will be marshalled before your Lord in ranks (and it will be announced), “Now have you come to Us bare as We created you first: you thought We shall not fulfil the appointment made to you to meet Us!”¹

يَوْمَ تَشَقُّقُ الْأَرْضُ عَنْهُمْ سَرَاعًا، ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ

“On the day when the earth splits from around them, hastening forth; that is a gathering easy for Us.”²

The Messenger, may blessings and peace be upon him said,

يَمُوتُ الْمَرءُ عَلَىٰ مَا عَاشَ عَلَيْهِ، وَيُبعَثُ عَلَىٰ مَا مَاتَ عَلَيْهِ.

“A man dies as per what he had lived in, and is resurrected in accordance with what he had died in.”

He, may Allah blessings and peace be upon him, also said,

يُحْشَرُ النَّاسُ خُفَاءَ عُرَاءَ غُرْلًا، النِّسَاءُ مُحْتَلِطَاتُ بِرِجَالٍ. قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَاسْوَأَنَّهُ! يَنْظُرُ بَعْضُهُمْ إِلَىٰ بَعْضٍ؟

¹ Surah 18 Kahf Verse 47-48.

² Surah 50 Qaf Verse 44.

“Mankind shall be resurrected barefoot, naked, and uncircumcised, with women mixing with the men.” Upon this, “Aisha, may Allah be pleased with her exclaimed, “O shame! Everyone looking at the other!”

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهِمَّهُمْ ذَلِكَ.

Then he, may blessings and peace be upon him replied, “The situation will be too desperate for them to be worried about that.”

And he said, may blessings and peace be upon him,
يُحْشَرُ النَّاسُ أَجْوَعَ مَا كَانُوا قَطُّ، وَأَعْطَشَ مَا كَانُوا قَطُّ، وَأَعْرَى مَا كَانُوا قَطُّ، وَأَنْصَبَ
مَا كَانُوا قَطُّ، فَمَنْ أَطْعَمَ لِلَّهِ أَطْعَمَهُ اللَّهُ، وَمَنْ سَقَى لِلَّهِ سَقَاهُ اللَّهُ، فَمَنْ كَسَا لِلَّهِ كَسَاهُ
اللَّهُ وَمَنْ عَمِلَ لِلَّهِ كَفَاهُ اللَّهُ.

“People shall be gathered more hungry than they had ever been, more thirsty than they had ever been, more naked than they had ever been, and more exhausted than they had ever been. Allah will feed those who had given food for Allah’s sake. Those who had given drink for Allah’s sake will be given to drink by Him. Allah will clothe those who had given clothes for Allah’s sake, and Allah will protect those who had acted for Allah’s sake.”

Travelling to the Fields of *Mahsyar*

Once they are out of their graves they shall be ordered to walk to the place of gathering, which, it is said, will be the blessed and holy land in *Sham* (the land from East of Sinai to Iraq which is today’s Syria) towards which they will be asher by the angels.

In another narration, it was related that Allah would cause a fire to come from the lower part of Aden that will usher them. In another version, it said that the fire would from a valley called *Barhut*, which is in the south of Hadramaut which will asher the people toward the land of the gathering. It will accompany them wherever they walk, stop when they rest and be with them in the evening and morning, moving at the pace of camels. People will then see their deeds appearing before them: good ones will comfort and accompany them;

wicked ones will blame them and make them feel desolate. They may even climb on their backs and force them to carry them, Allah, the Exalted say,

وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ. أَلَا سَاءَ مَا يَزُرُونَ.

“They bear their burdens upon their backs. Evil is that which they bear!”¹

He, Exalted is He says,

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ، وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْعَرُونَ.

“They will surely bear their burdens and other burdens besides their own, and they will surely be questioned on the Day of Rising concerning that which they had invented.”²

Each person will be accompanied by his recording angels, who had taken down all his actions in his worldly life.

He, the Exalted say,

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ.

“And every soul comes, along with it a driver and a witness.”³

Evil deeds committed in the world by people who died unrepentant to their Lord, the Exalted, will become manifest upon them. Those who took *Riba*’ (Usurers) for instance will see their stomachs grow so large that as they walk, they are overbalanced continuously by their weight and stumble over. Adulterers will see their genitals swell so large that they will have to drag them along on the ground. Alcohol-drinkers will come to the gathering with their cups in their hands. Liars, Backbiters and Slanderers will see their tongues lengthen until they reach their chests. Those who withheld their *Zakat* will have their money made manifest in the shape of giant snakes coiled around them. The Arrogant will arrive in the form of small ants trodden both by the good and the depraved and so similarly it shall continue.

¹ Surah 6 An Nam Verse 31.

² Surah 29 al-Ankabut Verse 13.

³ Surah 50 Qaf Verse 21.

He, the Exalted says,

يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ.

“The guilty will be known by their marks, and will be seized by the forelocks and the feet.”¹

As described in hadith, three groups of people are to be gathered on the day of rising those who will ride, those who will walk on their feet, and those who will walk on their faces. He, may blessings and peace be upon him said,

إِنَّ الَّذِي أَمَشَاهُمْ عَلَى أَقْدَامِهِمْ قَادِرٌ عَلَى أَنْ يُمَشِّيَهُمْ عَلَى وُجُوهِهِمْ.

“Indeed, the one who made them walk on their feet is capable of making them walk on their faces.”

In a hadith narrated by Mu‘adh ibn Jabal, may Allah be pleased with him, he said, ‘I once asked, “O Messenger of Allah! What about the saying of Allah, the High and Majestic,

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا.

“The Day when the Horn is sound, you shall come forth in crowds.”²

Then the Prophet, may blessings and peace be upon him, said,

يَا مُعَاذُ بْنُ جَبَلٍ! لَقَدْ سَأَلْتَ عَنْ أَمْرٍ عَظِيمٍ.

“O Mu‘adh ibn Jabal, you ask about a formidable thing!”

He wept abundantly and then said,

يُخْشَرُ عَشْرَةَ أَصْنَافٍ مِنْ أُمَّتِي أَشْتَاتًا، قَدْ مَيَّرَهُمُ اللَّهُ تَعَالَى مِنْ جَمَاعَاتِ الْمُسْلِمِينَ، وَبَدَّلَ صُورَهُمْ، فَمِنْهُمْ عَلَى صُورَةِ الْقِرْدَةِ وَبَعْضُهُمْ عَلَى صُورَةِ الْخَنَازِيرِ وَبَعْضُهُمْ مُنْكَسُونَ: أَرْجَلُهُمْ أَعْلَاهُمْ، وَوُجُوهُهُمْ يُسْحَبُونَ عَلَيْهَا، وَبَعْضُهُمْ عُمِي يَتَرَدَّدُونَ، وَبَعْضُهُمْ صُمٌّ بُكْمٌ لَا يَعْقِلُونَ، وَبَعْضُهُمْ يَمْضَعُونَ أَلْسِنَتَهُمْ، فَهِيَ مَدْلَاةٌ عَلَى

¹ Surah 55 ar-Rahman, Verse 41.

² Surah 78 an-Naba Verse 18.

صُدُورِهِمْ، يُسِيلُ الْقَيْحَ مِنْ أَفْوَاهِهِمْ لَعَابًا، يَتَقَذَّرُهُمْ أَهْلُ الْجَمْعِ، وَبَعْضُهُمْ مَقْطَعَةٌ أَيْدِيهِمْ وَأَرْجُلُهُمْ، وَبَعْضُهُمْ مَصْلُبُونَ عَلَى جَذْوَعٍ مِنَ النَّارِ، وَبَعْضُهُمْ أَشَدُّ نَتْنًا مِنَ الْحَيْفَةِ، وَبَعْضُهُمْ يَلْبَسُونَ جَلَابِيبَ سَابِغَةٍ مِنَ الْقَطْرَانِ.

“Ten different kinds of people of my nation will be gathering in groups distinct from the groupings of the Muslims. Their forms will have been changed: Some will have the forms of monkeys, others the forms of pigs, others will be upside down, their legs upwards and drag along on their faces. Some will be blind, hesitant. Others will be deaf and dumb, lacking in reason; others still will be chewing their tongues which will hang on their chests, and their saliva will be pus so that they disgust the other people of the gathering. Some will have their hands and feet cut off. Some will be crucified on tree-trunks of fire, some will be fouler than putrid corpses, and some will wear flowing robes of tar.”

As for those whose forms resemble monkeys, they are the slanderers. Those who have the shape of pigs are the people of ill-gotten, illicit, and unlawfully taxed money. Those whose heads and faces are beneath them are those who consumed usury. The blind are those who ruled tyrannously. The deaf and dumb are those who were proud of their actions. Those who chew their tongues are the *ulema* and judges whose conduct differed from their words. Those whose hands and feet are cut off are those who injured their neighbours. The people crucified on trunks of fire are those who frequently denounced people to the authorities. Those fouler than putrid cadavers is those who enjoyed passions and pleasures but withheld Allah's due in their wealth. And those who wear the robes are the arrogant, the boastful, and the proud.

End of the hadith related by al-Qurtubi, may Allah show him his mercy, in his Memorial.

The Messenger of Allah, may Allah's blessings be upon him, his family and companions, said,

يُخْشِرُ النَّاسَ عَلَى أَرْضٍ يَبْضَاءٍ عَفْرَاءٍ كَقَرَصٍ لَيْسَ فِيهَا عِلْمٌ لِأَحَدٍ.

“People will be raised and gathered in a dried shining white land resembling pure flour, where there will be signs for no-one.”

And he, may blessings and peace be upon him said,

يُخَشِّرُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ، يُسْمِعُهُمُ الدَّعِي، وَيُنْفِذُ الْبَصَرَ.

“Humankind will be gathering on a single plain, each will hear the summoner, and eyesight will be penetrating.”

The ‘standing or gathering place’ of the day of rising is where all creatures will be assembled: jinn, men, devils, cattle, wild beasts and predators. Then the angels, upon them be peace, shall descend to them at Allah’s command, and surround them, rank upon rank, and the criminals and the unjust will find no place to flee.

Allah, the Exalted said,

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا، لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ.

“O you assembly of jinn and men! If you have the power to pass through the zones of the heavens and the earth, then do so! You will never penetrate them save with our authority. Which is it, of the favours of your Lord, that you deny? There will be send against you flames of fire and brass, and you will not escape.”¹

The gathering place will become crowded. There will be jostling, and turmoil and the sun will draw near until it is one mile above their heads. The narrator of this account remarked that he did not know whether this would be a mile in distance or the ‘mile’ which is the furthest that the eye can see. Then people will be afflicted by great hardship, such as heat and thirst that only Allah knows. They will secrete until their sweat penetrates the earth to a depth of seventy arm-lengths.

¹ Surah 55 ar-Rahman Verse 33-35.

He may blessings and peace be upon him said,

تَدْنُو الشَّمْسُ مِنَ الْأَرْضِ يَوْمَ الْقِيَامَةِ، فَيَعْرِقُ النَّاسُ مَنْ يَبْلُغُ عَرْقُهُ كَعْبِيهِ، وَمِنْهُمْ مَنْ يَبْلُغُ نِصْفِ سَاقِيهِ، وَمِنْهُمْ مَنْ يَبْلُغُ رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَبْلُغُ فَخْذِيهِ، وَمِنْهُمْ مَنْ يَبْلُغُ خَاصِرَتِهِ، وَمِنْهُمْ مَنْ يَبْلُغُ فَاهُ، وَأَشَارَ بِيَدِهِ فَأَلْجَمَهَا فَاهُ وَمِنْهُمْ مَنْ يُعْطِيهِ عَرْقُهُ وَمِنْهُمْ مَنْ يَبْلُغُ رَأْسَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَكَذَا.

“The sun will come near the earth on the day of rising, and people will sweat. There will be some whose sweat will reach up to their heels. Some for whom it will reach the middle of their legs, some to their knees, some to their thighs, some to their waists, some to their mouths here he raised his hand to his mouth and some will be covered entirely by their sweat, and he put his hand above his head, blessings and peace be upon him.

He also said, may blessings and peace be upon him,

الْمَرْءُ فِي ظِلِّ صَدَقَتِهِ يَوْمَ الْقِيَامَةِ.

“A man will be under the shade of his charity on the day of rising.”

He, may blessings and peace be upon him, his family and companion, also said,

سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ الْقِيَامَةِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ أَمْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ، فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا، فَفَاضَتْ عَيْنَاهُ.

“Seven (kinds of people) will be shaded by Allah under His shade on the day when no shade will exist except His. A just leader, a young man who grew up in the worship of Allah, a man whose heart was attached to the mosques, two men who had love for each other in Allah, came together in this and separated in it, a man who, when a

woman of rank and beauty attempted to seduce him, said, “I fear Allah!” A man who concealed his charity so that his left hand did not know what his right hand spent, and a man who remembered Allah when alone, and whose eyes overflowed with tears.”

The meaning of ‘His shade’ here is ‘the shade of His Throne’.

He, may Allah’s blessings and peace be upon him, also said,

مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ عَنْهُ أَظْلَهُ اللَّهُ فِي ظِلِّهِ

“Whoever reprieves an insolvent man, or agrees to reduce his debt, will be shaded by Allah under his shade.”

He, may Allah’s blessings and peace be upon him, also said,

مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ وَ﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾ وَ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾.

“Whoever wishes to behold the day of rising, let him read: “When the sun is folded up”¹; “When the Sky has cleft asunder”²; “When the sky is rent asunder.”³

When humankind’s standing at this place is prolonged, and their hardship becomes overwhelming, and they debate among themselves to decide whom they should go to who might intercede on their behalf so that their Lord would pass judgement on them and they would be delivered from their situation.

So they go to Adam, upon whom be peace, and he, in turn, sends them to Noah [*Nuh*], upon whom be peace, who sends them on to Abraham [*Ibrahim*], upon whom be peace. Abraham refers them to Moses [*Musa*], upon whom be peace, who sends them on to Jesus [*Isa*], upon whom be peace, and Jesus sends them on to Muhammad, may Allah’s blessings and peace be upon him, his family and companions.

¹ Surah 81 at-Takwir.

² Surah 82 Al-Infitaar.

³ Surah 84 Al-Inshiqaaq.

Muhammad, may Allah's blessings and peace be upon him said, "I am the one for this. I am the one for this." He goes to his Lord, asks His permission, then prostrates himself before Him and praises Him, and He bids him raise his head, and tells him to intercede, for he has been grant intercession.

There are many hadiths regarding this, and they are sound and well-known. It is reported that this is the 'Praiseworthy Station' [*al-Maqam al-Mahmud*] which the first and the last of humankind envy him. The Exalted says,

عَسَى أَنْ يَبْعَثَ رَبُّكَ مَقَامًا مَّحْمُودًا.

"Soon, your Lord will raise you to a Station Praise and Glory."¹

We were informed that Muslim children who die before puberty would be permitted to give their parents to drink. They will move through the crowd searching for them at a time when thirst will be at its utmost.

Once, a righteous man who had resolved never to marry saw in a dream that he was at the standing-place on the day of rising, thirsty beyond description, and there were children with water-bowls in their hands which they gave to some people but not to others. He asked them to let him drink, but they answered, "We only give water to our parents". In the morning, he asked to be married, in the hope that Allah might bestow a child upon him, and that was that child to die he would be given to drink in that awful situation.

We ask Allah for his kindness and wellbeing through his grace. Amin!

Preparation for the Judgment

We were informed that the distress and terror would increase to such an extent that the disbelievers will say, "O Lord! Release me, even if it be to the Fire!"

¹ Surah 17 al-Isra' Verse 79.

When the Messenger of Allah, may Allah's blessings and peace be upon him, intercedes with his Lord, asking for judgement to be passed and the people to be released, He will issue His command to the angels who carry the tremendous Throne, and they will take the Throne of the All-Merciful to the standing place. The garden is then brought to the right of the Throne, and the Fire to the left. Then humankind will be brought before Allah to be judged. Some will be subjected to no reckoning at all. These are the Foremost [*al-sabiqun*]¹; Some will be gently called to account, and others harshly, and anyone who will be severely questioned will inevitably be tormenting. Some will be given their books in their right hands, some in their left, and some behind their backs.

Allah, the Exalted, shall ask the Messengers about their communication of the message to their nations and shall ask those nations whether the Messengers had conveyed it.

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ. فَلَنَقْصِّنَ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ
 “Then shall we question those to whom Our message was sent and those by whom We sent it. And certainly, We shall recount their whole story with knowledge, for We were never absent at any time or place.”²
 يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ. فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُ بَعْدَ إِيْمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ. وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ.

“On the day when some faces will be lit up white, and others blackened. As for those whose faces have been blackened, it will be said to them, “Did you reject Faith after accepting it? Then taste the punishment for having disbelieved. And as for those whose faces have been whitened, they will be in Allah's mercy, therein to dwell forever.”³

¹ Surah 56 Al Waqiah Verse 10 - 26.

² Surah 7 Al Araaf Verse 6-7.

³ Surah 3 Ala 'Imran Verses 106-7.

No one will be able to escape on that day, except to stand before Allah and shall be questioned about his actions. The Messenger of Allah, may Allah blessings and peace be upon him and companions and peace, said

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ اللَّهُ كَفَاحًا لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ، فَيَنْظُرُ أَيَّمَنْ مِنْهُ، فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ شِمَالَهُ، فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ، فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءَ وَجْهِهِ. فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ.

“All of Mankind will be spoken to by Allah directly, with no interpreter between them. He shall look to the right and see nothing but that which he had sent ahead, to the left and see nothing but that which he had sent ahead, before him and see nothing but the Fire before his face. So, protect yourself from the Fire, even with as little as half a date as a charity.”

He, may Allah’s blessings and peace be upon him said,

لَا تَزُولُ يَوْمَ الْقِيَامَةِ قَدَمَا عَبْدٍ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ شَبَابِهِ فِيمَا أَبْلَاهُ؟ وَعَنْ عُمْرِهِ فِيمَا أَفْنَاهُ؟ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ؟ وَعَنْ عِلْمِهِ فِيمَا عَمِلَ بِهِ؟

“The feet of a man will not move (from the standing Place) until he is questioned about four things, his youth and how he spent it, his life and how he used it, his wealth, how he earned and spent it and his knowledge, what did he do with it.”

The people’s tongues, hands, feet, and skins shall bear witness as to what they did at this time. In some interpretation, it has been suggested that the ‘skins’ [*julud*] meant here are the genitals. Allah, the Exalted say,

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ.

“On the day when their tongues, their hands and their feet testify against them as to what they used to do.”¹

And the Exalted also says,

¹ Surah 24 An-Nur Verse 24.

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ.

“This day We seal up their mouths, and their hands speak to Us, and their feet bear witness as to what they used to earn.”¹

The Exalted also says,

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُ عَلَيْنَا، قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ.

“And they say to their skins: Why do you testify against us? They say: Allah has given us speech, it is He Who gives the address to all things.”²

Similarly, each place on earth shall testify as to what they had done on it, whether good or evil.

Allah, the Exalted says,

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا.

“On that day it will relate its news.”³

The Messenger of Allah, may Allah’s blessings and peace be upon him, his family and companions, said,

أَتَدْرُونَ مَا أَخْبَارُهَا؟ هُوَ أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ أَوْ أَمَةٍ بِمَا عَمِلَ عَلَيْهَا، فَتَقُولُ:
عَمِلَ كَذَا فِي يَوْمٍ كَذَا.

“Do you know what ‘its ‘news’ is? The world will testify against each of Allah’s man or woman slaves what they have done. It will say: he did such-and-such a thing on such-and-such a day,” and the hadith continues.

Allah’s Mercy upon the believers

Ibn Umar, may Allah be pleased with both of them, reported that the Messenger of Allah, may Allah blessings and peace be upon him and his family,

¹ Surah 36 Yaa Sin Verse 65.

² Surah 41 Fussilat Verse 21.

³ Surah 99 az-Zalzalah Verse 4.

يُدْنِي اللَّهُ الْعَبْدَ الْمُؤْمِنَ مِنْهُ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ فَيَقْرِئُهُ بِذُنُوبِهِ حَتَّى إِذَا خَافَ أَنَّهُ قَدْ هَلَكَ قَالَ اللَّهُ تَعَالَى: قَدْ سَتَرْتُهَا عَلَيْكَ الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ.

“Allah will draw his believing slave nearer to Him until Allah shelters him. Then Allah will ask him about his sins, and the slave will keep confessing to one after another until when the slave fears that he is at a loss, He, Glory be to Him will say, “I concealed them for you in the world, and I shall forgive you for them today.”

Indeed, the Day of Reckoning with it's prolonged and hard situation may be made more comfortable for the devout believer by Allah, and it may be shortened to the extent that it becomes only as long as the time required to perform an obligatory prayer, or, in another version, the time between the noon and afternoon prayers, and this is affirmed in a hadith.

One of the most distressing situations for the man at the Place of Gathering shall be when Allah orders the Fire to be brought, led by seventy thousand halters, each halter held by seventy thousand angels. When it comes near to man, and they hear its breathing, its roars, and other terrifying and hideous noises, they will fall to their knees. Even the Prophets will become fearful, and the innocent will be afraid, to the extent that each of the Noble Messengers, may peace be upon them, will say, “O Lord! Myself! Myself! I beseech You for no-one else!” The exception shall be Allah's Messenger, may Allah's blessings and peace be upon him and his family and companion, who will keep saying, “My Nation! My Nation!”

It is related that he will advance towards the Fire and drive it back from humankind. The Fire has been ordered to obey him. After that, it will allow the Angels holding its halters to take it to the left of Allah's Throne following Allah's command.

The reckoning is recorded, and every creature is given its due, even among the animals. It is recorded that the hornless goat shall exact its retribution from the horned one. Then, when the animals have received their dues from each other, Allah will say to them, “Become dust!” just like in the Holy Verse,

وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا.

“The disbeliever will say, “Would that I was dust!”¹

The Balance [*Mizan*]

Then the Balance [*Mizan*] shall be erected for the weighing of deeds as Allah the Exalted say,

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا، وَإِنْ كَانَ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا. وَكَفَىٰ بِنَا حَاسِبِينَ.

“And We set a just balance for the Day of Rising so that no soul is wrong in anything. Though it is the weight of a mustard grain, We bring it forth, and sufficient are We as Reckoners.”²

And Allah, the Exalted say,

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ. وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ.

“The balance that day will be true. As for those whose scale of good deeds will be heavy, they are triumphant. And as for those whose scales are light, they are those who have lost their souls because of the wrong they used to do to Our revelations.”³

Both the good and evil deeds shall be weighed. Those people whose good acts outweigh the bad are the victors and the fortunate, while those whose evil ones outweigh the good have lost and failed. As for those whose good and evil deeds are equal, it is reported that they will be stood on the A *’raaf* between the garden and the Fire, after which, they will go on to the garden, by Allah’s mercy.

It is related that there will be an angel standing at the Balance, who, when the balance is heavy, will announce: “ ‘So-and-so, who is

¹ Surah 78 An-Naba Verse 40.

² Surah 21 Al-Anbiya Verse 47.

³ Suran 7 Al-A’raf Verses 8-9.

the son of So-and-so', has a substantial balance; he will be in such bliss as will never be followed by hardship!"

When the balance is light, the angel will proclaim: " 'So-and-so, son of So-and-so', has a light balance; he will suffer and never know happiness again!"

The Hadith related concerning the one who committed ninety-nine sins are from this person [*ummat*], and the Hadith is famous.

The Bridge [*Sirat*]

The Bridge [*Sirat*] shall set across hell and humankind will be ordered to cross it. It is related that it will be sharper than a sword, narrower than a hair. And that people will have to pass it with their deeds. Those whose faith is perfect and who were quicker to obedience will be light and shall cross over as swiftly as lightning. Others will be like the wind, others like birds, others like the best of horses, others like riders. Others like strong men burdened by their deeds, others will go on hands and knees, while the Fire will scorch some others, and others will tumble into it. The first to cross will be the Messengers, may blessings and peace be upon them, each of them saying: "O Lord! Save! Save!" The very first to cross will be Muhammad, upon whom be blessings and peace; while the first nation to pass shall be his.

Trustworthiness [*Amanat*] and Kinship-bonds [*Silatul Rahim*] will be sent to stand by the Bridge. It will be moist and slippery and will have hooks like the thorns on the *sa'dan* bush, which will take whoever they are ordered to take.

The Large Well [*Hawd*]

Then the believers will reach the well [*Hawd*] of the Messenger of Allah, may Allah blessings and peace be upon him, his family and companions. They will drink from it, and their thirst will vanish. Its water will be whiter than milk, more fragrant than musk, and sweeter than honey. It will have two channels bringing water from the river of *Kawthar*. Its breadth will be one month's journey, its length likewise,

and around it will be pitchers as numerous as the stars in the sky. Anyone who drinks one sip from it will never thirst again.

The *ulema* has differed opinion over whether the *Hawd* will be after the Bridge and before entering the garden, or before the Balance and the Bridge. Both of these are possible. This nation will be recognised among the nations because they will be shining from the effects of the ablution [*Wudu*'], as is stated by the Messenger of Allah, may Allah's blessings and peace be upon him, his family and companions.

Some people will be driven away from the *Hawd* after the Messenger of Allah, may Allah's blessings and peace be upon him, his family and companions, has seen and recognised them. They will be placed to the left side, and then he says, "They are from among my companions!" It will be reported to him, "You do not know what they did after you!"

The Intercession [*Syafaá*]

The intercession [*syafaa*] will then become permitted, and the Prophets, the true ones [*Siddiqun*], the Learned [*Ulema*], the righteous [*solihins*], and the believers [*Mukminin*] will intercede, each according to his rank with Allah, the Exalted. Such that a man of this nation will intercede for a number as large as the flocks of the Rabi'a and Mudar, two of the largest Arabia tribes, while others will intercede for just one or two people. The first to be permitted to intervene shall be Muhammad, may Allah's blessings and peace be upon him, his family and companions, who said,

أَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ.

"I am the first to intercede and the first to be permitted intercession."

He is the greatest in rank among Prophets, and his is the most significant intercession. He will intercede many times, the first and weightiest of which shall be at the judgement.

Regarding this, he, may blessing and peace be upon him said,

لَا أَزَالُ أَشْفَعُ حَتَّى أُعْطَى صِكَائًا بِرَجَالٍ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ.

“I shall continue to intercede until I am permitted to the release those people who had already are designate for the Fire.”

And he, may blessing and peace be upon him said,

لَا أَزَالُ أَشْفَعُ حَتَّى يَقَالَ لِي مَا لَكَ لَمْ تَدَعْ لِعُضْبِ رَبِّكَ فِي أُمَّتِكَ مِنْ بَقِيَّةٍ.

“I will continue to intercede until it is said to me: “you have left no trace of your Lord’s wrath in your nation.”

Among his many intercessions will be one for members of his nation who will have entered the Fire. So that they will be move out of it, and for others who will have their degrees in the garden raised, and so on until he will say to his Lord, “Will you permit me to intercede for everyone whoever said, “There is no god but Allah!”?” And He, Glory be to Him, will declare to him, “to do that is not for you; but by My Might, I shall not let those who believed in me one day in their life be like those who did not believe in me at all!” Perhaps this action refers to those people of the Fire whom the Most Merciful will take out with His Hand. And Allah knows best.

Abu Hurayra, may Allah be pleased with him, related that he asked the Messenger of Allah who would be most blessed with his intercession on the day of rising, and he, Allah’s blessings upon him replied,

أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ ، مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ أَوْ نَفْسِهِ.

“The people most blessed with my intercession shall be those who said, “There is no god but Allah”, sincerely and without being prompted.”

Zuhar bin Arqam, may Allah be pleased with him, related that Allah’s Messenger, may Allah’s blessings and peace be upon him, his family and companions said,

مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا دَخَلَ الْجَنَّةَ، قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا إِخْلَاصُهَا؟
قَالَ: أَنْ تَحْجُزَهُ عَنْ مَحَارِمِ اللَّهِ.

“Whoever says ‘There is no god but Allah’ with sincerity shall enter the garden.” Someone asked, “ Messenger of Allah! What does ‘sincerity’ in this involve?” And he replied, “That it should restrain him from the things Allah has forbidden.”

Anas, may Allah be pleased with him, said that he once asked the Messenger of Allah, may Allah’s blessings and peace be upon him, his family and companions, to intercede for him on the day of rising, and he replied, “I shall do that, Allah willing.” So Anas asked him where he should seek him, and the Prophet replied, “You should first seek for me at the Bridge [*Sirat*].” Anas asked, “And if I do not find you at the Bridge?” And the Prophet replied, “Then at the Balance [*Mizan*].” And Anas asked again, “What if I do not find you at the Balance?” And the Prophet replied, “Then at the Large Well [*Hawd*]. I shall be found nowhere but at these three places.”

The Righting of Injustice

You should know that one of the most challenging things on the day of rising is to have treated people unjustly, for injustice is something which Allah does not overlook. In a hadith injustice is said to be of three kinds:

- One that is never forgiven by Allah, namely polytheism [*shirk*].
- Another that is never overlooked by Allah, namely people’s injustice to each other,
- And one that is disregarded by Allah, namely a person’s injustice to himself in that which is between him and his Lord.

The Messenger of Allah, may Allah’s blessings and peace be upon him, his family and companions said,

أَتَذُرُونَ مِنَ الْمُفْلِسِ مِنْ أُمَّتِي؟ قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ فَقَالَ:
 إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا،
 وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ

وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَىٰ مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ.

“Do you know who the bankrupt is in my nation?” They said, “Bankrupt people, according to us, are those who have neither money nor property.” Then he said, “The bankrupt of my nation are those who will come on the day of rising having prayed, fasted, and given Zakat, but who have insulted someone, slandered that one, taken someone’s wealth or beaten him up. His good deeds are awarded to this victim, and the other victims of his negative actions, and if his good deeds are exhausted before all his debts are settled, he will be awarded some of their sins, which will be cast upon him; then he will be thrown into the Fire.”

It has been related that some people will be pleased to find on the day of rising that their fathers or their brothers owe them such debts so that they will demand of them and cause them much distress. “Let those who wronged their brothers set those wrongs aright before that day comes when there will be neither dinar nor dirham, but only good and evil deeds. If they have good deeds, these will be taken away from them; and if not, then the evil deeds of those wronged will be cast upon them, and then they will be thrown into the Fire.’

You should know that the day of rising is a formidable day. Just as Allah the Exalted says,

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ. لِيَوْمٍ عَظِيمٍ. يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ.

“Do such people not think that they will be resurrected, for a formidable day, the day when mankind stands for the Lord of the Worlds?”¹

Its hardships are protracted, and its terrors great. It has been described in a terrifying manner and at some length by Allah in his Mighty Book, and similar by the Messenger of Allah, may Allah’s blessings and peace be upon him.

¹ Surah 83 Al Mutafifin Verses 4-6.

The righteous predecessors, also, described it as they learnt of it from that which was transmitted to them from Allah and his Messenger.

The Learned [*ulema*] have compiled many volumes on the subject, for example;

The chapter on ‘Death and What Follows’ in the *Ihya*’ and ‘The Precious Pearl’ which Reveals the Knowledge of the Hereafter, both by Hujjat al-Islam al-Ghazali may Allah show him his mercy.

Similarly, ‘The Memorial’ by al-Qurtubi

Two volumes by as-Suyuti, may Allah show him mercy, namely ‘The Opening of Hearts’: Explaining the State of the Dead and the Graves and ‘Unveiled Moons’: The Conditions of the Hereafter.

We have mentioned here the main events and topics, giving a summary of those essentials of the subject of which one has to be aware. People who wish to confine themselves to this will find it sufficient, while those who wish for more should read those books that we have mentioned, and other similar ones which we have not.

وَبِاللّٰهِ الْإِعَانَةُ وَالتَّوْفِيقُ

Indeed Assistance and Success come from Allah.

The Conclusion of the Fourth Live

The Messenger of Allah, may blessings and peace be upon him, his family and companions said,

مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ،
وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

“For whoever relieves Muslim distress in this world, Allah shall grant him relief from one of the distresses of the day of rising. and whoever shields a Muslim will be shielded by Allah both in this world and in the hereafter.”

And he, Allah’s blessings and peace be upon him also said,

لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ وَقَدْ دَعَا بِهَا وَقَدْ خَبَّاتُ دَعْوَتِي فِي شَفَاعَتِي لِأُمَّتِي،
وَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مِنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا.

“Each Prophet has one prayer, which must be answered. They have prayed, but I have concealed my prayer, so that it may be an intercession for my nation, including, Allah willing, all those who died without partnering anything to Allah.”

And he, Allah’s blessings and peace be upon him, said,

"إِنْ شِئْتُمْ أَنْبَأْتُكُمْ بِأَوَّلِ مَا يَقُولُ اللَّهُ تَعَالَى لِلْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ، وَبِأَوَّلِ مَا يَقُولُونَ
لَهُ." قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ! قَالَ: "يَقُولُ اللَّهُ تَعَالَى لِلْمُؤْمِنِينَ: هَلْ أَحْبَبْتُمْ لِقَائِي؟
فَيَقُولُونَ: نَعَمْ يَا رَبَّنَا. قَالَ: وَمَا حَمَلَكُم عَلَى ذَلِكَ؟ فَيَقُولُونَ: رَجَوْنَا عَفْوَكَ وَرَحْمَتَكَ
وَرِضْوَانَكَ. فَيَقُولُ: إِنِّي قَدْ أَوْجَبْتُ لَكُمْ رَحْمَتِي."

“If you wish, I will tell you of the first thing that Allah will say to the believers on the Day of Rising, and of the first thing they will say to him.” They responded, “Please do, O Messenger of Allah! “He then said, “Allah will ask the believers, “Were you eager to meet me?” They will reply, “Yes, O Lord!” The Exalted will ask, “Why was that?” And they will say, “We hoped for your forgiveness, mercy, and good-pleasure.”

He will then say, “I shall make my mercy certain to be given you.”

And he, may Allah’s blessings and peace be upon him and his family, said, “When Allah created the garden, he sent Gabriel there and told him, “Take a look at it, and see what I have prepared there.” He went and looked, and see what Allah had prepared there for its people. Then he came back and said to Him, “By Your might! Anyone who ever hears of it will hope that he will enter it!” So He ordered it to be surrounded with unpleasant things, and said, “Return to it, and look at what I have prepared in it for its people!” He returned and, when he found it surrounded by unpleasant things, came back to Allah and said, “By Your might! I fear that no one will enter it!”

Then Allah said to Gabriel, “Go to the Fire, observe it and see what I have prepared therein for its people!” And he saw its parts were boiling over each other. He returned to Him and said, “By Your Might! No one who hears of it will want to enter it!” So Allah ordered it to be surrounded with every desires and pleasure, and said to Gabriel, “Return to it!” He said, “By Your Might! I fear that no one will be saved from it!”

And he, Allah’s blessings and peace be upon him also said, “The one among the people of the Fire who had been living most luxuriously in the world will come on the Day of Rising and will dip his finger into the Fire. Then he will be asked, “O son of Adam, have you ever seen any goodness at all, has any pleasure ever come to you?” He will reply, “By Allah, no, O my Lord!”

Then the one among the people of the garden who was most miserable in the world will be brought and will dip his finger into the garden. Then he will be asked, “O son of Adam, have you seen any misery at all, has any hardship ever befallen you?” and he will answer: “By Allah, no, O my Lord! I have never been through any misery at all, nor has any hardship ever befallen me.”

A’isha, may Allah be pleased with her, once remembered the Fire, and she wept. The Messenger of Allah, may Allah’s blessings and peace be upon him, his family and companions, asked why she

was crying, and she replied, “I remembered the Fire, and so I wept, will you remember your family on the day of rising?” Then he answered, “There are three situations where no one can remember anyone:

- At the Balance, until he knows whether his balance is light or heavy,
- At the record when it is said, “*There! Read my record!*” until he finds out whether his record will be placed in his right or left hand, or behind his back,
- At the Bridge [*Sirat*] when it is laid across the Fire.”

And he, may blessings and peace be upon him, said, “After the people of the garden have gone to the Garden, and the people of the Fire have gone to the Fire, ‘death’ will be brought between the Garden and the Fire, and it will be killed. Then a herald will proclaim, “O people of the garden! Death is no more! And, O people of the Fire! Death is no more!” At this, the people of the Garden will become even more joyous, and the people of the Fire will become even more sorrowful.”

And the Messenger of Allah, may blessings and peace be upon him, his family and companions,

أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةً صَفٍّ ثَمَانُونَ مِنْ هَذِهِ مِنَ هَذِهِ الْأُمَّةِ وَأَرْبَعُونَ مِنْ سَائِرِ الْأُمَمِ.

“The people of the garden shall be of one hundred and twenty groups; Eighty from this nation and forty from all other nations.”

And he, may Allah’s blessings and peace be upon him, said

لَمْ أَرَ كَالْجَنَّةِ نَامَ طَالِبُهَا وَلَا كَالنَّارِ نَامَ هَارِبُهَا.

“I have seen nothing like the garden, whose seeker sleeps, nor like the Fire, whose fleer sleeps.”

And he, may Allah’s blessings and peace be upon him, said

مَنْ خَافَ أَذْلَجَ، وَمَنْ أَذْلَجَ بَلَغَ الْمَنْزِلَ، أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةٌ، أَلَا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةَ.

“Those who fear should set out at nightfall (work hard), and those who set out at nightfall will reach the final resting place. Indeed, the merchandise offer by Allah is precious. For indeed, the merchandise offered by Allah is the garden.”

And he, may blessings and peace be upon him said,

أَنَا أَوَّلُ النَّاسِ خُرُوجًا إِذَا بُعِثُوا وَأَنَا قَائِدُهُمْ إِذَا وَقَدُوا وَأَنَا حَاطِيهِمْ إِذَا أَنْصَتُوا، وَأَنَا شَافِعُهُمْ إِذَا حُسِبُوا، وَأَنَا مُبَشِّرُهُمْ إِذَا أَبْلَسُوا، الْكَرَامَةُ وَالْمَقَاتِيخُ يَوْمَئِذٍ بِيَدِي، وَلِوَاءُ الْحَمْدِ يَوْمَئِذٍ بِيَدِي، وَأَنَا أَكْرَمُ وَلَدِ آدَمَ عَلَى رَبِّي، يَطُوفُ عَلَيَّ أَلْفُ خَادِمٍ، كَأَنَّهُمْ بَيْضٌ مَكْنُونٌ اللَّؤْلُؤُ مَنْثُورٌ.

“I shall be the first of men to come out when they are resurrected. I shall be their leader when they arrive. I shall be their orator as they listen. I shall be their intercessor when they are detained. I shall be their giver of good tidings when they despair. Honour and the keys will on that day be in my hand. The Flag of Praise on that day will be in my hand. I am the dearest of the children of Adam to my Lord. One thousand servants will move around me, like *hidden pearls*, or *scattered pearls*.”

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

May Allah's blessings and peace be upon him,

وَزَادَهُ فَضْلًا وَشَرَفًا وَكَرَامَةً لِدَيْهِ

May Allah increase him in favour, honour and rank in his sight!

Chapter Five

The Fifth Life Hell and Heaven

The Fifth Life extends from the time the people of the Fire enter the Fire, and the people of the Garden enter the Garden and continues into unending, limitless eternity.

The Fifth Life is the longest of all lives. The best, pleasant and most joyous for the people of the garden. The worst, hardest and most hateful and wretched for the people of the Fire.

Hell Fire and Its Residence

We shall begin by mentioning the Fire and its people because even believers of *taqwa* will come to it before entering the garden.

Allah the Exalted say,

وَأِنْ مِنْكُمْ إِلَّا وَارِدُهَا. كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا. ثُمَّ نُنْجِي الَّذِينَ اتَّقَوْا وَنَذَرُ
الظَّالِمِينَ فِيهَا جَذِيًّا.

“There is not one of you that shall not pass over it. For this is a Decree by your Lord which must be accomplished. Then We shall save those

who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees.”¹

He, the Exalted says,

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ.

“O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are appointed angels stern and severe, who flinch not from executing the Commands they receive from Allah, and do exactly what they are commanded to do.”²

He, the Exalted says,

سَأُصْلِيهِ سَقَرَ. وَمَا أَدْرَاكَ مَا سَقَرٌ. لَا تُبْقِي وَلَا تَذَرُ.

“Soon I shall immerse him in Hell-Fire. And what will explain to you what Hell-Fire is? It leaves nothing, spares nothing.”³

He, the Exalted says,

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى. لَا يَصْلَاهَا إِلَّا الْأَشْقَى. الَّذِي كَذَّبَ وَتَوَلَّى.

“Therefore I warned you of the blazing Fire. None shall reach it but the most unfortunate. Those who denied the truth and turned away.”⁴

He, the Exalted says,

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ. وَمَا أَدْرَاكَ مَا الْحُطَمَةُ. نَارُ اللَّهِ الْمَوْقَدَةُ. الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ. إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ. فِي عَمَدٍ مُّمَدَّدَةٍ.

“By no means! Indeed, he will be thrown into that which Breaks to Pieces. And what will explain to you that which Breaks to Pieces? It is the Fire of the Wrath of Allah kindled to ablaze. Which leaps up over the hearts and closed in on them, in outstretched columns.”⁵

¹ Surah 19 Maryam Verses 71-72.

² Surah 66 at-Tahrim Verse 6.

³ Surah 74 al-Muddathir Verses 26 - 28.

⁴ Surah 92 al-layl Verses 14 - 16.

⁵ Surah 104 Al-Humazah Verse 4 - 9.

He, the Exalted says,

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سَرَادِقُهَا. وَإِنْ يَسْتَغِيثُوا يُغَاثُ بِمَاءٍ كَالْمُهْلِ يَشْوِي
الْوُجُوهَ. بئسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا.

“For the wrong-doers, We have prepared a Fire whose smoke and flames are like the walls and roof of a tent enclose them in. If they implore relief, they will be granted water like melted brass, that will scald their faces. How dreadful the drink! How uncomfortably ill a resting place!”¹

He, the Exalted says,

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا
لِيَذُوقُوا الْعَذَابَ. إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا.

“Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roast through, We shall change them for fresh skins, that they may taste the torment. Indeed Allah is Exalted in Power, Wise.”²

He, the Exalted says,

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يَقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا
كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ. وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي
كُنَّا نَعْمَلُ، أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ.

“But those who reject Allah for them will be the Fire of Hell, neither done with and die nor is its torment lightened for them. Therein we punish every disbelieving one. Therein will they cry aloud for assistance, “Our Lord! Bring us out: we shall work righteousness, not the deeds we used to do!” Did We not give you long enough life so that you would receive admonition? Moreover, the Prophet came to warn you!”³

¹ Surah 18 Al Kahf Verse 29.

² Surah 4 an-Nisaa Verse 56.

³ Surah 35 Faatir Verses 36 - 37.

He, the Exalted says,

وَمَنْ حَقَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ. تَلْفَحُ وُجُوهُهُمْ
النَّارُ وَهُمْ فِيهَا كَالِحُونَ. أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ. قَالُوا رَبَّنَا
غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ. رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ. قَالَ
اخْسِئُوا فِيهَا وَلَا تُكَلِّمُونَ.

“And those whose scales are light are those who lose their souls, in Hell, they abide forever. The fire burns their faces, and in it they are livid. Were not My revelations recited to you, and then you used to deny them? They will say, “Our Lord! Our wretchedness overcame us, and we were a people astray. Our Lord! Bring us out of it, and if we act thus again, then indeed we shall be unjust.” He will say, “Be you driven into it with ignominy, and speak not to Me!”¹

He, the Exalted says,

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ. لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ. وَمَا ظَلَمْنَا
هُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ. وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَا كَثُرُونَ.

“The sinners will be in the Punishment of Hell, to dwell therein forever. No way will the Punishment be lightened for them and in despair will they be there overwhelmed. We wronged them not, but it is they who have been unjust themselves. They will cry, “O Malik! Would your Lord put an end to us!” He will say, “No, but you shall abide forever!”²

Indeed the verses describing the Fire and those destined for it are numerous in the Quran. Similarly, there various prophetic narrations [*hadith*] are describing these. We will mention but a few of these, as warnings and reminders.

He, may blessings and peace be upon him, said,

¹ Surah 23 Al Mu'minun Verses 103 - 108.

² Surah 43 Az Zukhruf Verse 74 - 77.

نَارَكُمْ هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ. قِيلَ يَا رَسُولَ اللَّهِ! إِنْ كَانَتْ لَكَافِيَةً.
قَالَ: فَإِنَّهَا فَضَلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا كُلُّهُمْ مِثْلُ حَرِّهَا.

“This fire of yours is one of seventy parts of the fire of Jahannam.”
They said, “O Messenger of Allah! It is sufficient!” And he told them,
“It has ninety-nine more parts, each as hot as the others.”

He, may blessings and peace be upon him, said,
أُوقِدَ عَلَى النَّارِ أَلْفَ سَنَةٍ حَتَّى احْمَرَّتْ، ثُمَّ أُوقِدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى ابْيَضَّتْ، ثُمَّ
أُوقِدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى اسْوَدَّتْ فَهِيَ سَوْدَاءٌ مُظْلِمَةٌ.

“The fire of Hell was heated for a thousand years until it became red.
Then it was heated for a thousand years until it became white. Then it
was heated for a thousand years until it became black. It is thus black
and dark.”

He, may blessings and peace be upon him, said,
إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ يُغْلَى مِنْهُمَا دِمَاعُهُ كَمَا يُغْلَى
الْمَرْجُلُ مَا يَرَى أَنَّ أَحَدًا أَشَدَّ مِنْهُ عَذَابًا وَإِنَّهُ لِأَهْوَنُهُمْ عَذَابًا.

“The least tormented of the people of the Fire shall be those who have
sandals and laces of fire, and whose heads boil from them as though
they were cauldrons. They imagine that none is in more torment than
they, yet theirs is the most insignificant torment of them all.”

He, may blessings and peace be upon him, said,
مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْرَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ
النَّارُ إِلَى تَرْقُوتِهِ.

“Some of them are enveloped by the Fire to their heels. Some to their
knees, some to their waists and others to their shoulders.”

He, may blessings and peace be upon him, said,

يَا أَيُّهَا النَّاسُ ابْكُوا فَإِنْ لَمْ تَبْكُوا فَتَبَاكَوْا، فَإِنَّ أَهْلَ النَّارِ يَبْكُونَ فِي النَّارِ حَتَّى تَسِيلَ دُمُوعُهُمْ عَلَى وُجُوهِهِمْ كَأَنَّهَا جَدَاوِلُ حَتَّى تَنْقَطِعَ الدُّمُوعُ فَيَسِيلُ الْمَاءُ فَتَتَقَرَّحُ الْعُيُونُ، فَلَوْ أَنَّ سَفُنًا أُخْرِيتَ فِيهَا لَجَرَتْ.

“O people! Weep! And if you cannot weep then make as though you were weeping, for the people of the Fire shall weep in the Hell Fire until their tears run over their faces like streams. Then the tears will stop, blood will flow, and eyes ulcerate, such that if ships were launch therein, they would float.”

He, may blessings and peace be upon him, also said, “Hunger will be cast upon the people of the Fire until it equals their other torments. They will cry for help, and help will come in the form (as described).

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ. لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ

“there will be no food but bitter thorn-fruit, which will neither nourish nor satisfy hunger.”¹

Then they will cry for help and will be given food that they choke on. They will then remember that in the world they used to relieve choking by drinking, and so they will cry for a drink, and boiling water will be raised to them with iron hooks. When it nears their faces, it scorches them, and when it enters their stomachs, it lacerates them. They will say, “Call the guards of Hell Fire!” and the guards will say, “Did the Messenger of your Lord not come to you with clear signs?” “Yes!” They reply. And the guards say, “Call, then, but the call of the disbelievers can only go astray!” They will then say, وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رُبُّكَ، قَالَ إِنَّكُمْ مَّا كُنْتُمْ.

“O Malik! Let your Lord make an end of us!” But he will reply: “You shall remain!”²

¹ Surah 88 al-ghashiyah Verses 6 - 7.

² Surah 43 az-Zukhruf Verse 77.

In his Tafsir of the Al Quran, Al-A‘mash said, “Between their calls and Malik’s reply will be a thousand years. They will then say to each other, “Call on your Lord, none is better for you than your Lord!” and then they ask,

رَبَّنَا عَلَبَتْ عَلَيْنَا شِفَاؤُنَا وَكُنَّا قَوْمًا ضَالِّينَ. رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ.

“Our Lord! Our wretchedness has overcome us; we were a people gone astray. Our Lord! Bring us out of it, and if we repeat (our sin) we will indeed be unjust!”¹

The Exalted will answer them,

“Begone therein! And speak not to Me!”² أَحْسِنُوا فِيهَا وَلَا تَكْلِمُونَ.

“When this happens, they will lose hope for anything good, and begin to sigh, to lament, and to wail.”

It has been related that in the Fire there are snakes as large as the necks of Bactrian camels, and scorpions as big as mules, the sting of which produces severe fevers for forty autumns. If a bucket of the rotting drink [*ghassaq*] of hell to be spill into the world, its stench would affect all the world’s inhabitants, and should a drop of the tree of *Zaqqum* be dropped onto the world, and it would spoil the means of livelihood of all people in the world. And should one of the people of the Fire come out into the world, all the world’s inhabitants would die because of his stench and disfigurement.

The Hell Fire Levels and Doors

The Hell Fire has seven gates; Glory belongs to Him, the Exalted say,

لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ

“To it (Hell) are seven gates: for each of those gates is a (special) class (of sinners) assigned.”³

It also has seven layers, one on top of the other.

¹ Surah 23 al-Mu‘minun Verses 106 - 7.

² Surah 23 al-Mu‘minun Verse 108.

³ Surah 14 Al-Hijr Verse 44.

The first is called *Jahannam*, which is for those among the people who believe in the Oneness of Allah [*tauhid*] who were sinners. The second level of Hell is called Saqar, followed by the third level, Laza, then the fourth is al-Hutama, and the fifth is al-Sa'ir. The sixth is al-Jahim, and the seventh is al-Hawiya is the lowest one, which has neither bottom nor end.

These seven layers are filled with painful torments, hideous tortures, and great humiliation, and each layer is worse than the one above it. May Allah protect us, our parents, our loved ones, and all Muslims, from it, through His Grace and Generosity!

You should know that the people of the Fire are of two kinds: Those who are people of *tawhid* and enter it because of their sins. The first group will not remain in the Fire forever, for they will leave it through intercession [*syafa'a*] and Allah's mercy. But they will nevertheless differ in this. Some were taken out before the end of their sentences, and some not.

It is related that the last to emerge from it will do so after seven thousand years, which is according to one opinion is the age of the world.

No person who believes in the Oneness of Allah [*tawhid*] will stay in the Fire forever, for those who have as much as an atom's weight of faith will be allowed out, as is stated in sound hadiths.

And the second category is those who are disbelievers [*kafirun*], polytheists [*mushrikun*], and hypocrites [*munafiqun*], who outwardly announce their faith but who conceal disbelief within their hearts.

The group of disbelievers in Allah is plenty, amongst them, the Jews, Christians, Zoroastrians and others. All of them will enter Hell and remain forever.

He, the Exalted says,

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ.
خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ.

“Those who reject Faith, and die rejecting, on them is Allah’s curse, and the curse of angels, and all humankind. They will abide therein. Their penalty will not be lightened nor will respite be their (lot).”¹

The Exalted says,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ.

“Allah forgives not that partners should be ascribed with Him; but He forgives anything else, to whom He pleases.”²

The Exalted says,

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ.

“Whoever ascribes partners to Allah, Allah will forbid him the garden, and the Fire will be his abode. The wrong-doers shall find no help.”³

The Exalted says,

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ.

“The hypocrites shall be in the lowest layer of the Fire.”⁴

It has been related that the molar tooth of a disbeliever in the Fire shall be as big as Mount Uhud, while the thickness of his skin will be forty-two arm lengths, and that they will drag their tongues, which will be one or two leagues long, while people tread on them. Allah shall enlarge their bodies in the Fire so that their torments may multiply and their chastisement made more intense.

When the sinners among the people of *tawhid* are brought out from the Fire, until not one of them remains in it, its gates will be lock.

The Exalted says,

¹ Surah 2 al-Baqarah Verses 161 - 162.

² Surah 4 an-Nisa’ Verse 48.

³ Surah 5 al-Maidah Verse 72.

⁴ Surah 4 an-Nisaa’ Verse 145.

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ. فِي عَمَدٍ مُّمَدَّدَةٍ.

“It will close like a vault with them inside in outstretched columns.”¹

Some of them will be locked in coffins full of fire and left there for eternity, in Allah’s torment, under his unendingly hatred and wrath. We ask Allah for wellbeing, to die in Islam, and for protection from the states of the people of the Fire!

The Heavenly Garden and its Paradise What Allah Promised it’s Inhabitants it’s Varies Pleasures

You should know that the verses and hadiths describing the garden are very numerous and well known. We will not be able to mention in detail. Therefore we propose to mention only a few, to reflect on these and make it know. The following are some verses from the Al Quran and Hadiths.

Allah, the Exalted say,

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ.

“And give glad news to those who believe and do good works, that theirs shall be gardens underneath which rivers flow. Each time the food of fruits is served to them thereof they say, “This is what was given us before” and it is given to them in resemblance. There are purified wives for them. There forever shall they abide.”²

The Exalted says,

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ. وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ

¹ Surah 104 al-Humazah Verses 8 - 9.

² Surah 2 al-Baqarah Verse 25.

وَأَوْرَثْنَا الْأَرْضَ نَتَّبِعُ مَنْ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ. وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

“And those who are mindful of their duties and feared their Lord are lead to the Garden in crowds. When they arrive there; its gates will be open; and its keepers will say, “Peace be upon you! You have done well! Enter you here, to dwell therein.” They will say, “Praise be to Allah, Who has truly fulfilled His Promise to us and has given us this place in heritage. We can dwell in the Garden as we will. How excellent a reward for those who work righteousness!” And you will see the angels surrounding the Divine Throne, reciting Glory and Praise to their Lord. The Decision between them at Judgment will be in perfect justice, and the cry from all around will be, “Praise be to Allah, the Lord of All the Worlds!”¹

The Exalted says,

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. ذَوَاتَا أَفْنَانٍ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. فِيهِمَا عَيْنَانِ تَجْرِيَانِ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ رَوْحَانِ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. مُتَكَبِّرِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَى الْجَنَّتَيْنِ دَانٍ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّهُنَّ أَنْسَ قَبْلَهُمْ وَلَا جَانٌّ. بِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. كَانَتْهُنَّ الْيَافُوثُ وَالْمَرْجَانُ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. وَمِنْ دُونِهِمَا جَنَّاتٍ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. مُدْهَمَّتَانِ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. فِيهِمَا عَيْنَانِ نَضَّاحَتَانِ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَانٌ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. فِيهِنَّ حَيْرَاتٌ حِسَانٌ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. حُورٌ مَقْصُورَاتٌ

¹ Surah 39 az-Zumar Verses 73 - 75.

فِي الْحَيَامِ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ.

“But for those who fear the time when they will stand before the Judgment Seat of their Lord, there will be two Gardens. Then which of the favours of your Lord will you deny? Containing all kinds of trees and delights. Then which of the favours of your Lord will you deny? In them each will be two Springs flowing free; Then which of the favours of your Lord will you deny? In them will be Fruits of every kind, two and two. Then which of the favours of your Lord will you deny? They will recline on Carpets, whose inner linings will be of rich brocade: the Fruit of the Gardens will be near and easy to reach. Then which of the favours of your Lord will you deny? In them will be maidens, chaste, restraining their glances, whom no man or Jinn before them has touched; Then which of the favours of your Lord will you deny? Like unto Rubies and coral. Then which of the favours of your Lord will you deny? Is there any Reward for Good, other than Good? Then which of the favours of your Lord will you deny? And besides these two, there are two other Gardens. Then which of the favours of your Lord will you deny? Dark-green in colour from plentiful watering. Then which of the favours of your Lord will you deny? In them, each will be two Springs pouring forth water in continuous abundance. Then which of the favours of your Lord will you deny? In them will be Fruits, and dates and pomegranates. Then which of the favours of your Lord will you deny? In them will be fair companions, good and beautiful; Then which of the favours of your Lord will you deny? Companions restrained as to their glances, in goodly pavilions; Then which of the favours of your Lord will you deny? Whom no man or Jinn before them has touched; Then which of the favours of your Lord will you deny? Reclining on green Cushions and rich Carpets of

beauty. Then which of the favours of your Lord will you deny? Blessed be the name of thy Lord, full of Majesty, Bounty and Honour.”¹

The Exalted says,

وَالسَّابِقُونَ السَّابِقُونَ. أُولَئِكَ الْمُقَرَّبُونَ. فِي جَنَّاتِ النَّعِيمِ. ثَلَاثَةٌ مِنَ الْأَوَّلِينَ. وَقَلِيلٌ مِنَ
الْآخِرِينَ. عَلَى سُرُرٍ مَوْضُونَةٍ. مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ. يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ.
بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَعِينٍ. لَا يُصَدَّعُونَ عَنْهَا وَلَا يُزْفُونَ. وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ.
وَلَحْمٍ طَيْرٍ مِمَّا يَشْتَهُونَ. وَخُورٍ عَيْنٍ. كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ. جَزَاءً بِمَا كَانُوا يَعْمَلُونَ.
لَا يَسْمَعُونَ فِيهَا لُعَاوًا وَلَا نَفَاثَةً. إِلَّا قِيلًا سَلَامًا سَلَامًا. وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ
الْيَمِينِ. فِي سِدْرٍ مَخْضُودٍ. وَطَلْحٍ مَّنْضُودٍ. وَظِلٍّ مَّمْدُودٍ. وَمَاءٍ مَّسْكُوبٍ. وَفَاكِهَةٍ
كَثِيرَةٍ. لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ. وَفُرُشٍ مَّرْفُوعَةٍ. إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً. فَجَعَلْنَاهُنَّ
أَبْكَارًا. عُرُبًا أَتْرَابًا. لِأَصْحَابِ الْيَمِينِ. ثَلَاثَةٌ مِنَ الْأَوَّلِينَ. وَثَلَاثَةٌ مِنَ الْآخِرِينَ.

“And those Foremost in Faith will be Foremost in the Hereafter. These will be those Nearest to Allah, in Gardens of Bliss. Some people from those of early times, and a few from those of later times. They will be on Thrones encrusted with gold and precious stones, reclining on them, facing each other. Around them will serve youths of perpetual freshness, with goblets, shining beakers, and cups filled out of clear-flowing fountains. No headache will they receive from there, nor will they suffer intoxication or exhausted. And with fruits, that they may choose and the flesh of fowls, any types and amount that they may desire. And there will be Companions with beautiful, big, and lustrous eyes, like unto Pearls well-guarded. A Reward for the deeds of their past life. Not frivolity will they hear therein, nor any taint of ill, only the saying, “Peace! Peace”. The Companions of the Right Hand, what will be the Companions of the Right Hand? They will be among Lotetrees without thorns, among Talh trees with flowers or fruits piled one above another, in the long extended shade. By water continually flowing and fruit in abundance. Whose season is not limited nor supply

¹ Surah 55 ar-Rahman Verses 46 - 78.

forbidden, and on Thrones of Dignity, raised high. We have created their Companions of unique creation and made them virgin pure and undefiled, beloved by nature, equal in age. For the Companions of the Right Hand, a goodly number from those of earlier times and a goodly number from those of later times.”¹

The Exalted says,

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا. عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا. يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا. وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا. إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا. إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا. فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا. وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا. مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا. وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا. وَيُطَافُ عَلَيْهِمْ بِآيَاتٍ مِّنْ فَضَّةٍ وَأَكْوَابٍ كَانَتْ فَوَارِيرًا. فَوَارِيرٌ مِّنْ فَضَّةٍ قَدَّرُوهَا تَقْدِيرًا. وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا. عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا. وَيُطَوَّفُ عَلَيْهِمْ وَلَدَانِ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُورًا. وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلَكًا كَبِيرًا. عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَخُلُوعَا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا. إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَّشْكُورًا.

“As to the Righteous, they shall drink of a Cup of Wine mixed with Kafur, a Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance. They perform their vows, and they fear a Day whose evil flies far and wide. And they feed, for the love of Allah, the indigent, the orphan, and the captive, saying, “We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks. We only fear a Day of distressful Wrath from the side of our Lord.” But Allah will deliver them from the evil of that Day and will

¹ Surah 56 al-Waqi‘ah Verses 10 - 40.

shed over them a Light of Beauty and blissful Joy. And because they were patient and constant, He will reward them with a Garden and garments of silk. Reclining in the Garden on raised couches, they will see there neither the sun's excessive heat nor the moon's extreme cold. And the shades of the Garden will come low over them, and its bunches of fruits shall hang low being easy to reach. And amongst them will be passed round vessels of silver and goblets of crystal, crystal clear, made of silver. They will determine the measure thereof according to their wishes. And they will be given to drink there of a Cup of Wine mixed with ginger [*zanjabil*], of a fountain there called Salsabil. And round about them will serve youths never altering in age. When you see them, you would think they are scattered pearls. And when you look, it is there you will see Blessings and a Magnificent Kingdom. Upon them will be green Garments of fine silk and heavy brocade, and they will be adorned with bracelets of silver, and their Lord will give to them to drink of a Wine Pure and Holy. Verily this is a Reward for you, and your Endeavour is accepted and recognised.”¹

The Exalted say,

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ. يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ
وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ. وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا
بِمَا كُنْتُمْ تَعْمَلُونَ. لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ.

“Enter the Garden, you and your wives, in beauty and rejoicing. They will pass around dishes and goblets of gold: there will be there all that the souls could desire, all that their eyes could delight in: and you shall abide therein forever. Such will be the Garden of which you inherits for your good deeds in life. You shall have therein abundance of fruit, from which you shall have satisfaction.”²

The Exalted says,

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ. فِي جَنَّاتٍ وَعُيُونٍ. يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُّتَقَابِلِينَ.

¹ Surah 76 al-Insan Verses 5 - 22.

² Surah 43 az-Zukhruf Verses 70 - 73.

كَذَلِكَ وَرَوَّجْنَاهُمْ بِخُورٍ عَيْنٍ. يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ. لَا يُدْفِقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ. فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

“As to the Righteous [*taqwa*] they will be in a secure place among Gardens and Springs, dressed in fine silk and rich brocade, they will face each other. Thus it shall be, and We shall wed them to fair women with beautiful, big and lustrous eyes. There can they call for every kind of fruit in peace and security; Nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire as a Bounty from thy Lord! That will be the supreme achievement!”¹

The Exalted say,

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ. فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٌ لِلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ.

“The likeness of the Garden that people of Righteous [*taqwa*] are promise, therein are rivers of water unpolluted, and rivers of milk the flavour of which changes not, and rivers of wine delicious to the drinkers, and rivers of clear honey. There is for them every kind of fruit and forgiveness and protection from their Lord.”²

The Exalted says,

جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا، وَلِبَاسُهُمْ فِيهَا حَرِيرٌ. وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ، إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ. الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ.

“Gardens of Perpetuity (Eden), which they enter wearing armlets of gold and pearl, and their clothing therein is silk. And they say, “Praise is for Allah, Who has put grief away from us. Our Lord is Forgiving,

¹ Surah 44 ad-Dukhan Verse 51 - 57.

² Surah 47 Muhammad Verse 15.

Generous. Who has put us in the mansion of eternity by His grace, where toil shall not touch us nor shall fatigue therein afflict us.”¹

The Exalted says,

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ. هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ. مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ. ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ. لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ.

“And the Garden is brought near for those who are righteous [*taqwa*] and not far as what you were promised, for every penitent heedful one, who feared the All-Merciful in secret and came with a pertinent heart. Enter it in peace; this is the day of immortality. There they have all that they desire, and with Us is more yet to come.”²

The Exalted says,

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ. فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ.

“The Righteous [*taqwa*] will dwell among gardens and rivers in the seat of honour as a favour of a Mighty King.”³

He, may Allah’s blessings and peace be upon him said,

يَقُولُ اللَّهُ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ وَاقرءوا إِنَّ شَيْئَكُمْ "فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ".

“Allah the Exalted says, “I have prepared for my virtuous servants that which no eye has seen, no ear has heard, and no human heart imagined. If you wish for it recite, “No soul knows what is kept hidden for them of delightful joy, as a reward for what they used to do.”⁴

He, may Allah’s blessings and peace be upon him said,

¹ Surah 35 Fatir Verses 33 - 35.

² Surah 50 Qaf Verses 31 - 35.

³ Surah 54 al-Qamar Verses 54 - 55.

⁴ Surah 32 as-Sajadah Verse 17.

جَنَّاتٍ مِنْ فِضَّةٍ آيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّاتٍ مِنْ ذَهَبٍ آيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَرَوْا رَبَّهُمْ إِلَّا رِذَاءٌ الْكَرِيمِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَدْنٍ.

“Two gardens of silver with silver vessels, and two gardens of gold with golden vessels; and nothing stands between people and the vision of their Lord but the Veil of Glory over his Face, in the garden of Eden.”

The Messenger of Allah, may Allah’s blessings and peace be upon him said,

فِي الْجَنَّةِ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالْفِرْدَوْسُ أَعْلَاهَا دَرَجَةٌ، مِنْهَا تَنْفَجِّرُ أَنْهَارُ الْجَنَّةِ الْأَرْبَعَةُ، وَمَنْ قُوْفَهَا يَكُونُ الْعَرْشُ الْأَعْلَى، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ.

“The Heavenly Garden comprises one hundred levels. The distance between every two levels is like the distance between the lower heaven and Earth. And Firdaus is the highest level, from which spring the four rivers of the Heaven. Above it is the Magnificent Throne. So when you ask Allah to ask for the Firdaus!”

He, may Allah’s blessings and peace be upon him said,

لَمَْوْضِعٍ سَوِّطٍ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ الْجَنَّةِ أَطْلَتْ إِلَى أَهْلِ الْأَرْضِ لِأَصَائَتْ مَا بَيْنَهُمَا مِنْ رِيحِ الْمِسْكِ، وَلَنْصَيْفُهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

“The area of the garden which could be surrounded by a whip is better than the world and all that it contains. Should one of the ladies of the garden appear to the people of the earth, she would illuminate it entirely, and render it fragrant with musk. The scarf which is upon her head is better than the world and all that it contains.”

He, may Allah’s blessings and peace be upon him said,

إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرِّكْبُ فِي ظِلِّهَا مِائَةَ عَامٍ وَمَا يَقْطَعُهَا. وَلَقَابُ قَوْسٍ أَحَدِكُمْ
مِنَ الْجَنَّةِ خَيْرٌ مِّمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَوْ تَغْرُبُ.

“In the garden, there is a tree under the shade of which a rider may travel for a hundred years and still not traverse it. The length of one of your bows in the garden is better than everything on which the sun has ever risen or set.”

He, may Allah's blessings and peace be upon him said,
إِنَّ لِلْمُؤْمِنِ لَحَيْمَةً فِي الْجَنَّةِ مِنْ لَوْلَاةٍ وَاحِدَةٍ مُجَوَّفَةٍ طُولُهَا سِتُّونَ مَيْلًا، فِي كُلِّ رَاوِيَةٍ
مِنْهَا لِلْمُؤْمِنِ أَهْلٌ لَا يَرَى بَعْضُهُمْ بَعْضًا يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ.

“The believer shall have a tent in the garden made of a single hollowed pearl, the length of which shall be sixty miles. In each of its corners, the believer shall have spouses invisible to the others, and the believer shall visit each of them in turn.”

“Abu Hurayra, may Allah be pleased with him, said, “I once asked, “O Messenger of Allah, from what was creation created?” And he replied, “From water.” I asked again, “What is the garden built of?” And he replied, “One brick of gold and one brick of silver; its mortar is fragrant musk, its pebbles are pearls and rubies, its dust is saffron. Those who enter it shall find joy without sorrow, permanence with neither extinction nor death; their clothes shall never wear out, neither shall their youth pass away.”

He, may peace be upon him said, “The first group to enter the garden will have faces like a full moon. The second group shall be like the most beautiful scintillating stars and the planet in the sky. Each man shall have two wives, each clothed in seventy robes, and the marrow of their legs will be visible through them.”

He, may peace be upon him said, “The people of the garden shall enter it beardless, hairless, their eyelids lined with kohl, aged thirty or thirty-three years.”

One day, he, may peace be upon him said to his Companions, “Are any of you willing to work in earnest for the garden? For the garden has no rival. It is, by the Lord of the Kaa’ba, a scintillating light, a swaying, fragrant plant, a lofty palace, a flowing river, a multitude of ripe fruits, a comely wife, and many garments, in a perpetual abode of life and vigour, in a lofty house of soundness and splendour.” They replied, “We are the ones who shall work for it in earnest, O Messenger of Allah!” and he said, “Then say, “If Allah the Exalted so wills!”

He, may peace be upon him said, “The palm trees of the garden shall have trunks of green emeralds, palm roots of red gold, and its palms shall be clothes for the people of the garden, from which their garments and robes made. Its fruits are the size of jugs and pails, whiter than milk, sweeter than honey, softer than butter, devoid of stones.”

He, may peace be upon him said, “The people of the garden eat and drink, and neither spit, urinate, pass excrement nor blow their noses.” So they asked, “What about the food they ate?” And he replied, “The product excrete via belching and perspiration like sprinkled musk. They are inspired to worship, glorify and praise Allah.” In another version of this *hadith*, the following is added, “And glorify, just as they have been inspired to breathe.”

He, may peace be upon him said, “Indeed men among the people of the garden will each be given the strength of a hundred in eating, drinking, sexual intercourse, and desire.”

He, may peace be upon him said, “A herald shall announce, “O people of the garden! It is time for you to be healthy and never fall ill. It is time for you to live and never die. It is time for you to be young and never grow old. and it is time for you to be happy and never be miserable.”

This is His saying, Exalted is he!

وَنُودُوا أَن تِلْكَ الْجَنَّةُ الَّتِي نُورِثُهَا بِمَا كُنْتُمْ تَعْمَلُونَ.

“And they shall hear the ‘Call’. “Behold! The Garden is before you! You have been made its inheritors for your righteous deeds.”¹

Once, he, blessings and peace be upon him was asked, “What is al-Kawthar?” He replied, “A river in the garden given to me by Allah, whiter than milk, sweeter than honey, on which are birds with necks like the necks of camels.” Then ‘Umar said, “Those are indeed in pleasure.” He, may blessings and peace be upon him said, “Those who eat them are in even greater pleasure.”

He, may blessings and peace be upon him said, “I met Abraham, upon whom be peace, on the night of the Isra’ and he said, “O Muhammad! Send my greetings to your people [*umma*] and inform them that the garden has fragrant soil, sweet water, and is made of plains and its vegetation are,

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ.

Subhan Allah, wal-hamdu lillah, waLaa ilaaha illallah, wallahu Akbar.

“Glory belongs to Allah”, “All Praise and Thanks be to Allah”,
“There is no God but Allah”, “Allah is Great”.

He, may peace be upon him said, “In the garden, there are rooms such that the outside is seen from within, and the inside from without.” A Bedouin got up and asked, “For whom shall they be, O Messenger of Allah?” And he replied, “For those who speak with goodness, feed people, fast regularly, and pray by night while others sleep.”

He, may peace be upon him said, “Allah will address the people of the garden, saying, “O people of the garden!” “They responded, “At your service, O Lord! At your pleasure! all goodness is in your hands.” He asks them, “Are you content?” And they reply, “How may we not be content, O Lord when you have given us what no creature of yours has ever received?” And He says, “Shall I then give you that which is better still?” And they ask him, “O Lord! What

¹ Surah 7 al-A‘raf Verse 43.

could be better still?” “I shall grant you My good pleasure [*ridwan*].” He says, “And shall never be wrathful against you again.”

It has been reported that the poor among the Muslims will enter the garden half a day before the rich, and this is five hundred years, that the rivers of the garden flow on its surface without furrows, that the height of people there will be sixty cubits the height of their forefather, Adam. That the least among them shall receive ten times as much as the whole world, has a thousand servants, seventy-two beautiful young virgins [*hurul ain*] for wives, and that it will take him a thousand years to see all the gifts and honour that Allah has prepared for him, that every tree trunk in the garden is of gold, that the gates of the garden are eight, and that its degrees are as many as the number of verses in the noble Qur'an.

جَعَلَنَا اللَّهُ مِنْ أَهْلِهَا

May Allah make us among its people,

بِفَضْلِهِ وَكَرَمِهِ

Through his grace and generosity.

آمِينَ

Ameen!

Conclusion

Allah, the Exalted willing, with this conclusion of the Fifth Live, we, therefore, complete the book by describing when the believers will see their Lord, Blessed and Exalted is He, in the Garden, in which a reflection on what is related about that period on Allah's Mercy, the Most Forgiving the Most Merciful, the Loving, Generous is He!

Allah, Exalted is He say,

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ.

“For those who do good is the best reward, and still more.”¹

The commentary of this paragraph is that ‘the best reward’ refers to the Garden, while ‘still more’ refers to ‘to see Allah’, the High and Majestic.

Allah, Exalted is He say,

وُجُوهٌ يُّومِنُذِ تَأْخِذُهَا نَاصِرَةٌ. إِلَىٰ رَبِّهَا نَاظِرَةٌ.

“That day, faces will beam in brightness looking towards their Lord.”²

The Messenger of Allah, may Allah's blessings and peace be upon him his family and companions said, “After the people of the Garden have entered the Garden, He Who is Blessed and Exalted shall ask, “Do you wish Me to give you anything more?” And they will reply, “Have You not brightened our faces? Have You not made us enter the Garden and saved us from the Fire?” Allah will then remove the veil, and nothing they were ever given will have been dearer to them than the vision of their Lord, the High, the Majestic.’

¹ Surah 10 Yusuf Verse 26.

² Surah 75 Al-Qiyamah Verses 22 - 23.

And in another version, he recited, “For those who do good is the best reward, and still more.”

Jabir ibn ‘Abdullah, may Allah be pleased with him, said, “We were once with the Messenger of Allah, may Allah’s blessings and peace be upon him his family and companions, when he looked at the full moon, and then said, “You will see your Lord with your eyes as you see this moon. You will not be hindered from seeing Him. Therefore if you can manage to pray before sunrise and before sunset, do so!” Then he recited,

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا.

“And constantly celebrate the praises of your Lord, before the rising of the sun, and before its setting.”¹

The two prayers meant here are the morning [*fajr*] and afternoon [*‘asr*] prayers.

Abu Razin al-Uqayli said, “I asked, O the Messenger of Allah, will we all see Allah, without obstruction, on the Day of Rising?” He said, “Yes.” I then asked, “What is the sign of that in His creation?” and he replied, “O Abu Razin! Do you not all see the moon, without obstruction, on the night when it is full?” I replied, “Indeed we do.” Then he said, “Allah is greater, and that is but one of Allah’s creation, High and Majestic is He.”

He, upon him, be blessings and peace, said, “The people of the Garden when they enter it will be situated according to the merits of their deeds. Then they will be allowed to visit their Lord for a time equivalent to that of Friday in the world. His Throne [*A’rasy*] will come down to them, and He will manifest himself before them in a meadow of the Garden. A dais of light will be erect for them, and a dais of pearl, a dais of ruby, and a dais of chrysolite, a dais of gold, and a dais of silver. The lowest of them and none of them is low, will sit on dunes of musk and camphor, and will not feel that those on chairs are better seated than themselves.”

¹ Surah 20 Ta Ha Verse 130.

Abu Hurayra, may Allah be pleased with him, said, “O Messenger of Allah! Shall we see our Lord?” He replied, “Yes! Do you doubt when you see the sun and the moon?” Abu Hurayra said, “No!” “And he then said, “Similarly you will not doubt seeing your Lord. None will remain in that gathering but that Allah will converse with him, to the extent that He will say to each man, “O so-and-so, son of so-and-so! Do you remember the day you said such-and-such a thing?” And He will remind him of some shortcoming of his in the world, and the man will say: “Did You not forgive?” Then He will reply, “Indeed, it is through the broadness of My forgiveness that you have reached this degree.” And as they thus converse a cloud will come over them and shall rain on them a perfume, the scent of which they had never experienced before. And our Lord will say, “Come to the honour I have prepared for you; take whatever you wish!” They will go to a market surrounded by angels the like of which no eye has ever seen, no ear ever heard, and no heart ever imagined. There they will take whatever they desire, for there will be neither selling nor buying, and in that market, the people of the Garden shall meet one other. A man of high rank may meet someone of lower status, and none of them is low, and he will be amazed by the clothes he will see him wearing. Their conversation will not end before he sees even better ones on him, for there should be no sadness there. Then we will return home to be met by our spouses who will greet and welcome us, and declare that we had returned with even more beautiful than when we had left them, and we will reply, “We have met our Lord the Compeller. It is our right to return with what we have returned with.”

وَأَعْظَمُ النَّعِيمِ وَأَفْضَلُهُ وَأَجَلُهُ وَأَكْمَلُهُ:
النَّظَرُ إِلَى وَجْهِ اللَّهِ الْكَرِيمِ فِي دَارِ الْكَرَامَةِ وَالنَّعِيمِ.

The greatest, highest, most noble and perfect felicity is
to see the Noble Face of Allah in the Abode of Honour and Bliss.

مَنْ اللهُ عَلَيْنَا بِذَلِكَ فَضْلُهُ وَكَرَمُهُ وَجُودُهُ وَإِحْسَانُهُ
وَوَالِدَيْنَا وَأَحِبَّائِنَا وَالْمُسْلِمِينَ
بِرَحْمَتِهِ، إِنَّهُ أَرْحَمُ الرَّاحِمِينَ.

May Allah grant us this,
Purely through His Grace, Generosity, and Munificence,
And grant it also to our parents, our loved ones, and all Muslims,
By His Mercy; for He is the Most Merciful!

Recalling What is Related of The Vast Mercy of Allah

Allah, the Exalted says,

“My Mercy embraces all things.”¹

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ.

Allah, the Exalted says,

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ.

“Inform My slaves that I am indeed the Forgiving, the Merciful.”²

Allah, the Exalted says,

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ.

“When those who believe in Our signs come to you, say, “May peace is on you: Your Lord had inscribed for Himself the rule of mercy, certainly, if any of you did evil in ignorance, and after that repented and amend his conduct, lo! He is Oft-forgiving, Most Merciful.”³

Allah, the Exalted says,

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ. إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا. إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

“Say, “O My servants, who have been transgressed against their soul! Despair not of Allah’s Mercy! Allah forgives all sins. He is true, the Oft-Forgiving, the Most Merciful.”⁴

Allah, the Exalted says,

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا.

“If anyone does evil or wrongs his soul but afterwards seeks Allah’s forgiveness, he will find Allah Oft-forgiving, Most Merciful.”⁵

¹ Surah 7 Al-A‘raf Verse 156.

² Surah 15 Al-Hajar Verse 49.

³ Surah 6 Al-An‘am Verse 54.

⁴ Surah 39 Az-Zumar Verse 53.

⁵ Surah 4 An-Nisa’ Verse 110.

The Messenger of Allah, may Allah's blessings and peace be upon him, and his family said,

إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْإِنْسِ وَالْجِنِّ وَالطَّيْرِ وَالْبَهَائِمِ وَالْهَوَامِ،
فِيهَا يَتَعَاطَفُونَ وَبِهَا يَتَرَاحِمُونَ، وَبِهَا تَعْطِفُ الْوُحُشُ عَلَى وَلَدِهَا وَادَّخَرَ تِسْعًا وَتِسْعِينَ
رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ.

“Indeed, Allah has a hundred mercies, one of which He has sent down to be amongst humankind, jinn, birds, animals and insects, and by which they have compassion and mercy towards each other. And He has saved ninety-nine mercies, with which He will be merciful to His slaves on the Day of Rising.”

It has been related that on the Day of Rising, Allah will cause this inscription to appear from beneath the Throne, “My Mercy has outstripped My wrath, and I am the Most Merciful of the Merciful.” And then He will let out of the Hell Fire many the people of the Garden.

And he, may blessings and peace be upon him, said,
يَتَجَلَّى اللَّهُ عَزَّ وَجَلَّ لَنَا يَوْمَ الْقِيَامَةِ ضَاحِكًا فَيَقُولُ: أَبَشِّرُوا يَا مَعْشَرَ الْمُسْلِمِينَ،
فَإِنَّهُ لَيْسَ مِنْكُمْ وَاحِدٌ، إِلَّا وَقَدْ جَعَلْتُ مَكَانَهُ فِي النَّارِ يَهُودِيًّا أَوْ نَصْرَانِيًّا.

“On the Day of Resurrection, Allah, the All-Mighty will appear in front of us laughing and say, “Rejoice! O gathering of Muslims, for indeed, I have created a place for each of you, for the Jews and Christian the Hell.”

And he, may blessings and peace be upon him, said,
إِنَّ اللَّهَ أَرْحَمُ بِعَبْدِهِ الْمُؤْمِنِ مِنَ الْوَالِدَةِ الشَّفِيقَةِ بِوَلَدِهَا.

“Allah has more compassion for His believing servant than a mother has for her child.”

And he, may blessings and peace be upon him, said,
لَيَعْفِرَنَّ اللَّهُ مَغْفِرَةً يَتَطَاوَلُ إِلَيْهَا إِبْلِيسُ رَجَاءً أَنْ تَنَالَهُ يَوْمَ الْقِيَامَةِ.

“Wherever Allah grant forgiveness, such that even Iblis try to be present in the hope that it will reach him on the Day of Resurrection.”

However, Iblis, may Allah curse him, cannot be included under any circumstance in Allah’s forgiveness, for he is among those who have despaired and lost hope in Allah’s forgiveness and mercy, and he is the leader of the polytheists. Indeed, Allah the Exalted says,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ.

“Allah forgives not that partners should be ascribed to Him; but He forgives anything else, to whom He pleases.”¹

And he, may blessings and peace be upon him, said, “

مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ.

Allah will forbid the Fire to take anyone who affirms that there is no god but Allah and that Muhammad is the Messenger of Allah.’

And he, may blessings and peace be upon him, said,

يُنَادِي مُنَادٍ مِنْ تَحْتِ الْعَرْشِ يَوْمَ الْقِيَامَةِ يَا أُمَّةَ مُحَمَّدٍ أَمَّا مَا كَانَ لِي مِنْ قَبْلِكُمْ فَقَدْ وَهَبْتُهُ لَكُمْ وَبَقِيَتِ التَّيْبَعَاتُ الَّتِي بَيْنَكُمْ فَتَوَاهَبُوهَا وَادْخُلُوا الْجَنَّةَ بِرَحْمَتِي

“A herald shall call from beneath the Throne on the Day of Ressurrection “O Nation of Muhammad! Whatever wrong you committed, I forgive you, and whatever you wrong you committed to each other, forgive each other from it! Then enter the Garden through My mercy.”

Thus ends all that we wished to include in this treatise, which, Allah the Exalted willing, is a blessed one. All blessings are from Allah. Favours and goodness are in Allah’s hand.

Everything is an act of Allah.

¹ Surah 4 An-Nisa’ Verse 48.

فَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

There is neither ability nor power saves but Allah
the Most-High, the Most Formidable.

وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Sufficient for us is Allah, And He is the Best of Patrons.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.

“Our Lord! Accept this service from us,
Indeed, You are the All-Hearing, the All-knowing.”¹

وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

“And have mercy upon us
Indeed, You are the Oft-Returning, Most Merciful.”²

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

“Our Lord! Cause not our hearts to stray after You have guided us,
And bestow upon us mercy from Your Presence.
Indeed, You, only You, are the Bestower.

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ.

“Our Lord! pour out on us patience and constancy,
And take our souls unto You as Muslims.”³

¹ Surah 2 Al Baqara Verse 127.

² Surah 2 Al Baqara Verse 128.

³ Surah 7 Al-A'raf Verse 126.

May Allah bless our leader and master Muhammad, His slave and His Messenger, trustworthy in the revelation, together with his pure, fragrant family, and his well guided and well-guiding Companions, and those who excel in following them until the Day of Reckoning, and cause us to be amongst them and along with them, through Your Mercy,

يَا أَرْحَمَ الرَّاحِمِينَ

O Most Merciful of the Merciful!

The treatise stands concluded, all thanks and praise belongs to Allah, through His assistance and gracious bestowal of success. Its dictation ended on the morning of Sunday the twenty-ninth of Sha'ban in the year 1110 of the *Hijra*, may the best of blessings and most fragrant peace be on the *Muhajir*.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Praise and thanks are for Allah, the Lord of the Worlds

هَذِهِ الْقَصِيدَةُ الْإِمَامِ الْحَدَادِ الْمَشْهُورَةِ رَضِيَ اللَّهُ عَنْهُ

Here is one of the famous *qasidah* of the Imam, may Allah be pleased with him,
وَقَالَ: مَا وَاطَبَ صَادِقٌ عَلَى قَرَاءَتِهَا عِنْدَ وَقُوعِهِ فِي شِدَّةٍ إِلَّا وَبَدَّرَهُ اللَّهُ تَعَالَى بِالْإِغَاثَةِ

He said that whoever recites it as part of his/her routine, whenever he faces a difficult problem inevitably there will be Assistance from Allah the Exalted.

(١) قَدْ كَفَانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي

1. It is more than suffice and satisfying for me that My Lord knows all my questions and choices.

(٢) فِدْعَائِي وَإِبْتِهَالِي شَاهِدٌ لِي بِإِفْتِقَارِي

2. So let whatever I ask for, and You granted to be a witness of my weakness and lowly humble state (within Your Magnificent Status).

(٣) فَلِهَذَا السِّرِّ أَدْعُو فِي يَسَارِي وَعَسَارِي

3. Then it is these secrets state that I seek from You in good times and in times of hardship.

(٤) أَنَا عَبْدٌ صَارَ فَخْرِي ضِمْنُ فَرْقِي وَاضْطِرَارِي

4. For I am the servant who is screeching proudly at the fact that I know I am such a pitiful soul who is badly in needs (of You).

(٥) قَدْ كَفَانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي

5. It is more than suffice and satisfying for me that My Lord knows of all my questions and choices.

(٦) يَا إِلَهِي وَمَلِكِي أَنْتَ تَعْلَمُ كَيْفَ حَالِي

6. O my Lord and King, You know what is my situation.

(٧) وَبِمَا قَدْ حَلَّ قَلْبِي مِنْ هُمُومٍ وَاشْتِغَالٍ

7. And whatever the state of my heart, from its attempts and occupation.

(٨) فَتَنَادَرَكُنِي بِلُطْفٍ مِنْكَ يَا مَوْلى الْمَوَالِي

8. Whatever that overwhelm me let it be gentleness from You, my Lord

(٩) يَا كَرِيمَ الْوَجْهِ غَثْنِي قَبْلَ أَنْ يَفْنَى اصْطِبَارِي

9. O the Kindest of Face help me before it languishes my forbearance.

(١٠) قَدْ كَفَانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي

10. It suffices me that my Lord knows all my questions and choices

- (١١) يَا سَرِيعَ الْعَوْتِ عَوْنًا مِنْكَ يُدْرِكُنِي سَرِيعًا
11. O Quick Assistant provides help from You to reach me quickly.
- (١٢) يَهْرُمُ الْعُسْرَ وَيَأْتِي بِالَّذِي أُرْجُو جَمِيعًا
12. That overcome the hardship and brings to me what I hope.
- (١٣) يَا قَرِيبًا يَا مُحِيبًا يَا عَلِيمًا يَا سَمِيعًا
13. O the Close One, the Grantor, O the Omniscient, the Listener.
- (١٤) قَدْ تَحَقَّقْتُ بِعَجْزِي وَخُضُوعِي وَأَنْكَسَارِي
14. Indeed I know for sure of my inadequacy, and subservience and my inadequacies.
- (١٥) قَدْ كَفَانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي
15. It suffices me that Allah knows of my questions and choices
- (١٦) لَمْ أَزَلْ بِالْبَابِ وَاقِفٌ فَأَرْمَنُ رَبِّي وَقُوفِي
16. My sins will not eradicate or end except when the mercy of my Lord engulf me.
- (١٧) وَبَوَادِي الْفَضْلِ عَاكِفٌ فَأَدِمُ رَبِّي عُكُوفِي
17. The favour of the wilderness is in seclusion; my Lord eternalise my solitude
- (١٨) وَلِحُسْنِ الظَّنِّ لَأَزِمُ فَهَوِّ حَلِيٍّ وَحَلِيفِي
18. And to have kind thoughts all the time and vacate my voidness and allied
- (١٩) وَأُنَيْسِي وَجَلِيسِي طُولَ لَيْلِي وَهَارِي
19. My social life is to sit long periods in meditation in the day and night
- (٢٠) قَدْ كَفَانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي
20. It suffices me that Allah knows of my questions and choices
- (٢١) حَاجَةً فِي النَّفْسِ يَا رَبِّ فَاقْضِهَا يَا خَيْرَ قَاضِي
21. O Lord, the intentions are the self so grant it O the Best of Grantor.
- (٢٢) وَأَرْخِ سِرِّي وَقَلْبِي مِنْ لَطَاهَا وَالشَّوَاظِ
22. And comfort my secrets and heart from its rousing and flame.
- (٢٣) فِي سُرُورٍ وَخُبُورٍ وَإِذَا مَا كُنْتُ رَاضِي
23. In the happiness and joyfulness of those which You are pleased with.
- (٢٤) فَالْهَنَا وَالْبَسْطُ حَالِي وَشِعَارِي وَدَثَارِي
24. Then happiness and prosperity is my state, condition and dress.
- (٢٥) قَدْ كَفَانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي
25. It suffices me that Allah knows of my questions and choices.

Notes